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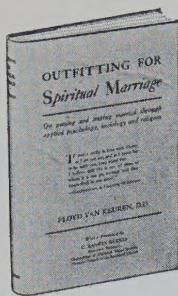
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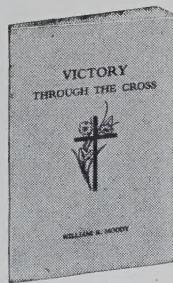
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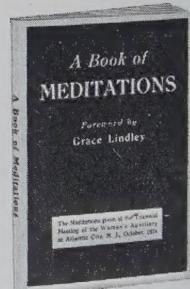
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Church Kalendar



APRIL

14. Sixth (Palm) Sunday in Lent.
15. Monday before Easter.
16. Tuesday before Easter.
17. Wednesday before Easter.
18. Maundy Thursday.
19. Good Friday.
20. Easter Even.
21. Easter Day.
22. Easter Monday.
23. Easter Tuesday.
28. First Sunday after Easter.
29. St. Mark* (Monday.)
30. (Tuesday.)

* Transferred from April 25th.

KALENDAR OF COMING EVENTS

APRIL

22. Church Periodical Club meeting.
26. Woman's Auxiliary national executive board meeting.
- 28-30. Convention of Montana.
30. National Council meeting.

CATHOLIC CONGRESS CYCLE
OF PRAYER

APRIL

22. St. Matthias', East Rochester, N. Y.
23. St. Paul's, Brooklyn, N. Y.
24. St. Luke's, East Hampton, N. Y.
25. Holy Cross, Jersey City, N. J.
26. Community St. Saviour, San Francisco, Calif.
27. All Saints', Bergenfield, N. J.

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Clerical Changes

APPOINTMENTS ACCEPTED

APPLEYARD, Rev. EDWIN S., formerly assistant to the Archdeacon of Madison, Lancaster, Wis. (Mil.); is vicar of Immanuel Parish, and St. Stephen's Mission, Racine, Wis. (Mil.). Address, 1600 Main St.

BULL, Rev. EDWARD, formerly rector of St. Andrew's Church, Walden, N. Y.; is chaplain of St. Elizabeth's Chapel, Eagle Valley, and of the C.C.C. camps and institutions, Bear Mountain, N. Y. Address, Spruce Cottage, Eagle Valley, via Sterlington, N. Y.

CAMPBELL, Rev. DONALD J., formerly assistant at St. Paul's Church, New Haven, Conn.; to be rector of the Church of the Redeemer, Providence, R. I., effective June 1st.

CARTER, Rev. E. R., Jr., formerly in charge of churches in Lunenburg and Charlotte counties in Southern Virginia; has accepted a call to St. Luke's Church, South Richmond, Va. (S.V.), effective on Easter Day.

DICK, Rev. JAMES McDOWELL, formerly rector of Christ Church, Pulaski, Va. (Sw. V.); has accepted a call to the Church of the Good Shepherd, Raleigh, N. C., effective May 1st.

EBERLEIN, Rev. FREDERICK WALL, formerly assistant at the Church of the Intercession of All Saints, and vicar in charge of St. Olaf's Mission, Stevens Point, Wis. (F.L.); is priest in charge of St. Augustine's Church, Rhinelander, Wis. (F.L.), with address at 113 S. Pelham St.

HEMKEY, Rev. HARRY KROLL, formerly vicar at St. Andrew's Church, Valparaiso, Ind. (N.I.); is priest in charge of St. John's Church, New Rochelle, and St. Andrew's Church, Hartsdale, N. Y. Address, 11 Wilmot Road, New Rochelle, N. Y.

LEECH, Rev. FREDERICK W., formerly assistant to the vicar at Grace Chapel, 410 E. 14th St., New York City; to be assistant at St. Andrew's Church, Ann Arbor, Mich.

RICHARDS, Rev. GEORGE S., formerly assistant at Incarnation Chapel, 240 E. 31st St., New York City; is priest in charge of All Saints' Church, Atlantic City, N. J. Address, 2 S. Delancey Place.

ROEBUCK, Rev. A. F., formerly assistant at Grace Church, Lawrence, Mass.; to be rector of St. Mary's Church, Portsmouth, R. I. Effective shortly after Easter.

SPehr, Rev. PETER E., formerly rector of St. Mary's Church, Webster, S. Dak.; to be rector of Christ Church, Sidney, Nebr. (W. Nebr.), effective April 15th.

NEW ADDRESSES

BROWN, Rev. CHARLES S., 3547 64th St., Woodside, L. I., N. Y.

LORING, Rev. OLIVER L., formerly 71 Fairmont St.; 335 Ashmont St., Dorchester, Boston, Mass.

RESIGNATION

PARKER, Rev. HERVEY C., as vicar of the Church of the Angels, Pasadena, Calif. (L.A.); due to ill health. Address until June 18th, Eden Hotel, Rome, Italy, then Amherst, Mass.

RESTORATION

SIMPSON, Rev. HENRY J., deposed at his own request in 1922; was restored to the ministry on March 30th, by the Bishop of Southern Ohio. The Rev. Mr. Simpson is serving in the diocese of Michigan as missionary in charge of St. Andrew's, Flint; St. John's, Otter Lake, and as rector of Grace Church, Lapeer. Address, Flint, Mich.

ORDINATION

PRIEST

OREGON—The Rev. RALPH H. WISECARVER was advanced to the priesthood in Christ Church Cathedral, by Bishop Porter of Sacramento, acting for Bishop Sumner of Oregon, March 11th. The ordinand was presented by the Rev. E. P. Runnels, and the Rev. W. H. Hermitage preached the sermon. The Rev. Mr. Wisecarver is to be assistant at Christ Church Cathedral, with oversight of St. Luke's Mission, Galt, Calif.



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Philadelphia Rejects Detroit

To THE EDITOR: The Bishops of the Anglican Communion have time and again made proposals for Church Unity based upon the fundamentals of our Catholic Faith, notably, the Chicago-Lambeth Quadrilateral.

Such proposals as the Detroit Incident are not only in plain defiance of the spirit of the Book of Common Prayer, but also ignore the efforts of our own spiritual leaders.

While we, too, are among the innumerable persons in the Protestant Episcopal Church who are anxious to share the richness of the Catholic Faith with "all men everywhere" as soon, and in as many ways as possible, we nevertheless deprecate the procedure assumed by our brethren in Missouri and Michigan.

All men who profess and call themselves Christians should be one in a common faith and purpose. When this has been accomplished, unity at the altar may follow with offense to no man.

(Rev.) NELSON W. RIGHTEMYER,
(Rev.) WILLIAM N. LANIGAN,
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Reunion a la Mode

To THE EDITOR: A certain group of correspondents to your periodical have put the following question: "But who will place being a devout Churchman, a sincere Episcopalian, as a higher aspiration than being a sincere Christian?" This is offered as a defense for the malpractices of Liberalism in Detroit, where apparently a so-called union Communion service is to be held.

The question I have quoted contains an immense solvent. It is far-reaching in its implications for problems of religion. Our brothers in the Protestant Churches do not believe in the doctrines of the Holy Catholic Church regarding orders: very well! let us go out to meet them half-way by disbelieving in orders too! It is so Christian! But they also do not believe in strictness regarding many other things—for example, divorce. What does that matter? Let us all drop our high-hat attitude on that subject too! Let us go out and meet them half-way by exchanging wives, and let us do it (in the interest of simplicity) with as little ceremony as possible. It is so Christian! But why stop there? Reunion all round, my friends, is what we want. Let us reach out a helping hand to the atheist. What can we do to compromise the faith of the Church in his behalf, and so strengthen Christianity and his admiration for it? Why not abandon worship and Church altogether in that new communion of the saints which recognizes the harm that Church and supernaturalism have both done to the health and happiness of mankind? Down with ecclesiasticism! Up with an emotionalism that means nothing, requires no special loyalty or discipline, and makes one feel so

warm and kindly and comfortable about one's own charity!

I fail to see why those of us who believe in such fundamental disloyalties to the doctrine and discipline of our Church do not go over entirely to those sects with which they obviously have more sympathy. Is it because they are reluctant to part with the "rich Anglican heritage" which has grown as the flower of that very ecclesiasticism which they deplore? Can we speak of the possibility of "sharing" this heritage with groups that avowedly do not believe in what it represents and who dishonor it by their voluntary heresy and schism? I take it that your correspondents in this case were young. They are certainly very loose and careless in their thinking.

HOWARD R. PATCH.
Northampton, Mass.

Correction

THE LETTER under the title Cambridge Supports Detroit (L. C., April 6th), bearing eight signatures and objecting to an editorial in the March 30th number on the proposed Detroit Communion service for Maundy Thursday, was garbled in the last paragraph through an error in the printing department. The paragraph should have read:

"We can never admit with you 'that the very announcement of the service is doing incalculable harm in unsettling the faith of sincere Christians.' We can see how, possibly, it might unsettle the faith of devout Churchmen, sincere Episcopalians. But who will place being a devout Churchman, a sincere Episcopalian, as a higher aspiration than being a sincere Christian?"

Enigmania

To THE EDITOR: Please cancel my subscription to THE LIVING CHURCH. That problem about the King choosing his premier is the last straw. I read it at 11 A.M. At 12 I was tearing my hair and unable to eat any dinner. I painted red circles on my boys' foreheads and my own in the hope of being able to figure it out. The ink proves to be indelible, and they have got to stay home from school until it wears off. The superintendent of schools is mad at me, my wife is threatening divorce, I can't work because I can't solve the problem, and I can't forget it. I am losing sleep, and my nerves are all shot to pieces. Unless you write me the solution at once I shall bring suit for heavy damages.

(Rev.) HOOPER R. GOODWIN.
Tilton, Mass.

We hasten to refer our frantic correspondent to the solution on page 447 of this issue.—THE EDITOR.

"The Sanctuary"

To THE EDITOR: I have over a dozen shut-ins, blind, old, and others, "forgotten men," whom it is my happiness to visit each week. To them, at their request, I have read Bishop Rhinelander's notable Sanctuary column in THE LIVING CHURCH.

One old woman, over 90, asked me to say: "I look forward to the quiet words of cheer and hope every Sunday. Tell the Bishop he has an old woman's grateful love and constant prayers."

JOHN W. LETHABY.
Portland, Ore.

Catholicism and Lenten Weddings

To THE EDITOR: A lady of considerable prominence and some influence in the Episcopal Church has written me, enclosing a copy of a New York daily paper in which are reported four socially prominent weddings, three in the metropolitan district and one in Boston, all solemnized in Lent by priests who make considerable pretension to be "Catholic-minded." Two of the weddings were actually in parish churches which lay claim to leadership in the Anglo-Catholic movement. The lady sends this comment:

"How can we of the laity have any respect for persons who behave so, going in for fancy ritual and talking very big about their priesthood, and then breaking Lenten discipline whenever people with money give them a fat fee for doing it? I am waiting only until the Cowley Fathers start solemnizing fashionable weddings in Lent. When that happens, I am going to Rome. I don't like papalism; but I like pretense still less."

This lady's point of view is not peculiarly her own. I have known more than a few young people who have ridiculed the Church for the same reason. Ritualism without disciplined lives disgusts most people.

(Rev.) BERNARD IDDINGS BELL.
Providence, R. I.

The Good Friday Liturgy

To THE EDITOR: I have read with much interest the fine article (L. C., March 23d) by the Rev. Don M. Gury, on The Good Friday Liturgy. Also of the beautiful and Churchly service he gives in his own parish, St. Paul's Church, Watertown, Wis. I, myself, care little for the Three Hours Service, especially since it has become a union service participated in by many who are not in sympathy with the Anglican communion. We have a wonderful heritage in our Book of Common Prayer so why cast it aside on this great Church day, because some of our "Protestant visitors might object." As Macaulay has said, "Very few things have been written to equal the Prayer Book in beauty and nothing to excel it." Why then when we have this priceless treasure not use it. I took my Prayer Book and Hymnal and followed the service outlined by the Rev. Mr. Gury and as it unfolded I was more and more impressed by the surpassing beauty of it all. The First Hour (The Approach to the Cross), with the hymns which seemed to have been written especially for this hour. The Second Hour (At the Cross), with the wonderful hymns, then the Third Hour (The Contemplation of the Cross) with the hymns which seem to draw you closer to the service, ending with the psalms and lessons for Good Friday, and the final hymn, "Abide With Me." A comforting thought to take away with you.

The entire service was so perfect and clear that I could close my eyes and visualize it all, the black vested altar and the black vested priest.

The Rev. Mr. Gury has certainly arranged a devout, Churchly, and beautiful service for Good Friday, and his parishioners are greatly blessed to be privileged to be part of such a service. (Miss) MARTHA CALLIS KIMBALL.

Topeka, Kans.

To THE EDITOR: Fr. Gury's splendid article, The Good Friday Liturgy (L. C., March 23d), ought to help bring us to a deeper realization of the value of that precious inheritance, The Book of Common Prayer. Between those clergy straining for "liberalism," who invite Protestant ministers to participate in "union services" on Good Friday, and those who feel nothing is quite right unless it has the imprimatur of Rome, Fr. Gury strikes a true note.

(Rev.) WILLIAM D. FOLEY.
Marshalltown, Ia.



VOL. XCII

MILWAUKEE, WISCONSIN, APRIL 13, 1935

No. 15

EDITORIALS & COMMENTS

The Church and Unemployment

RECOGNIZING that unemployment is perhaps the greatest major problem of all governments today and that it is a moral and ethical problem as well as a practical one, the Church of England has been giving a good deal of official attention to this subject during recent months. Wide interest both within and without Church circles has been directed to a very thorough study recently made by the Social and Industrial Commission of the Church Assembly and presented in the form of a report at the recent meeting of that national deliberative body of the Church.

The Commission took as its major premise the stand that unemployment is a religious problem as well as an economic one. From this it follows that Christians must assist in promoting the welfare of the unemployed; but beyond that they must also work toward a social and economic system in which unemployment will be abolished. The report states categorically that "unless some solution be forthcoming, a great catastrophe may result."

In view of the policy of the Agricultural Adjustment Administration and the Department of Agriculture in this country it is notable that the Commission agreed that deliberate destruction of food and the restriction of production "in face of need" are "virtually acts of sacrilege." The report continues: "The true conception of work is not the search for gain, but the fulfillment of the divine purpose as regards human personality and the pursuit of moral and spiritual achievement."

After suggesting various palliatives to relieve the situation temporarily, the Commission goes on to consider the question of methods of abolishing unemployment permanently, and here it meets with disagreement among its own membership, which consists of eight bishops and representative clergymen and prominent laymen.

Three theories in regard to the causes and permanent cure of unemployment are put forward: (1) unemployment is caused by debt burdens, trade barriers, exchange restrictions, taxation, and "threats to capital"; (2) employment can be increased on a large scale only by reorganizing the economic life of the nation and the banking system under a national execu-

tive; (3) the Social Credit theory that there should be "an immense increase in total consumption" and a "radical revision" of the banking system but not nationalization.

WHEN the report was introduced in the Church Assembly it evoked a lengthy debate. According to the *Church Times* the inclusion of the section on Social Credit drew much fire, but several speakers insisted that it was not the business of the Assembly to consider economic, social, and political questions, that an "accurate diagnosis" was the first need, that the employers as well as the unemployed were in need of sympathy, that since Great Britain was "in the main" a Christian country it was "presumptuous for the Assembly to 'create' public opinion in regard to Christian principles in matters of politics and industry" for that opinion already existed; that the "true work of the Church" was "the regeneration of men."

The Assembly adopted resolutions calling on clergy and laity to do "all in their power to befriend the unemployed in their distress," and "to coöperate in local efforts in their behalf"; and urging those in more prosperous sections to support generously schemes for aiding the more depressed areas. It also expressed its conviction that "it is the duty of Christian people to study seriously the underlying causes of unemployment, with a view to their removal; and to strengthen public opinion in its demand that financial, industrial, and economic policy should not transgress those moral and religious principles which are the only sure foundation of social order." The report with the resolutions was commended to "the careful scrutiny of Christian citizens."

The *Church Times* of February 15th commented that the report had "stirred a pot which needed a stir. The Church has expressed its corporate concern over the unemployment evil." Referring to the argument that the Church Assembly is not concerned with economics and politics, it said: "Not life only, but the quality and aim of life, come into the Christian purview." The attention which was called to "the fundamental need" of finding "means for distributing to the potential consumer the existing bounties of God . . . should arouse the

conscience of the religious public to make a deeper investigation than has hitherto been undertaken of the whole problem of distribution."

If there ever existed a time when religion could be divorced from economics and politics that time has passed. Economics and politics are phases of life, and since religion includes all of life it must touch and merge with politics and economics at many points. To say that religion has no concern with the greatest economic and political problem of the day, unemployment, would be to relegate it to the realm of antiquarianism and so deny its fundamental character as the science of living eternal truth.

We are glad that our brethren of the English Church are grappling with this problem in earnest. Individual Churchmen and a few Church organizations in this country are doing the same. The Wellesley Conference and the Autumn School of Sociology held for the first time at Adelynrood last fall are perhaps the most significant attempts to meet this challenge yet developed in the Church. The regional conference on the Church and Social Security, held this week at St. George's Church, New York, under the joint auspices of the Social Service Departments of our Church and the Federal Council, is also an important step in the right direction. But it is time for the Church as a whole to awaken to the tremendous importance of these problems and the fundamental concern of the Catholic faith in their solution.

Evangelism and Retreats

THE REV. MALCOLM S. TAYLOR, director of evangelism for the National Commission on Evangelism, is just completing a tour of some twenty dioceses in which he has been presenting a notable plan for a spiritual advance among the young people of the Church. The purpose of the plan is to promote the better attention to the religious needs of young people as urged upon General Convention by a group of their own leaders, and to be a contribution to a genuine "youth movement" in coöperation with the Commission on the Forward Movement.

This plan, which is marked by a deep spirituality and a sincere attempt at progress in the Christian life, is proving highly acceptable in the Church is shown by the fact that it has already been made a part of the program of two diocesan Young People's Service Leagues and of ten diocesan commissions on evangelism.

The strength of the plan is to be found in its simplicity. It is based on Our Lord's own two great commandments: love of God and love of one's neighbor. In obedience to the first command those who would follow the plan are given definite training in the art of developing their daily prayer life and practical instructions in the value of meditation and the way to meditate according to the Sulpician system. In obedience to the second great command, practical guidance is given in accordance with three social principles: the supremacy of God in all things, the sacredness of the individual, and mutual service and sacrifice.

The Commission on Evangelism is also giving practical leadership in the guidance of the growing retreat movement in the Church. Under its auspices there has been established a Retreat Association centering in the Washington Cathedral College of Preachers with Bishop Rhinelander as its president, the Rev. Dr. J. O. S. Huntington, O.H.C., and the Rev. Spence Burton, S.S.J.E., as vice-presidents, and the Rev. Malcolm S. Taylor as secretary. The members of the association bind themselves to undertake to make one retreat each year,

either corporate or private, and to endeavor to aid in the promotion of retreats throughout the Church. The association is endeavoring to have a retreat secretary in every diocese and a beginning in this regard has been made in some eight or ten dioceses.

The promotion of evangelism, which the National Commission defines as "the proclamation of Christ as the way, the truth, and the life that men may be brought into union with Him through His Church" and the quickening of personal religion within the Church are essential to the Forward Movement in which the Church is engaged. The Commission on Evangelism is to be congratulated on its splendid leadership in this twofold effort, and the awakening of the Church, which is increasingly apparent, is most encouraging.

Tithes

HISTORY repeats itself—with variations. A century ago Archbishop Howley was mobbed in Canterbury for political reasons. When someone threw into his carriage a dead cat (not one of General Johnson's metaphorical ones but an actual one), he is said to have meekly rendered thanks that it was not a live one. Last week, according to press dispatches, a hundred Kentish farmers, protesting against tithe collections, burned effigies of the Archbishop of Canterbury and of Queen Anne.

The tithe has had an interesting history in England. The custom among Christians of offering to the Church at least a tenth of one's income goes back at least as far as the late fourth century and was doubtless based on the similar duty prescribed in the Jewish law. In England it early became a regular custom, but remained a free will offering for several centuries. Its payment was in time enjoined by the councils of the Church and the custom of such payment steadily grew until at last the universal consent of the nation turned it into a part of the common law of England.

The change in the practice regarding tithes effected at the Reformation is described by Dr. G. K. A. Bell, Bishop of Chichester, in *A Brief Sketch of the Church of England* as follows: "On the eve of the Reformation the tithes were therefore divided roughly between the parochial clergy and the monasteries. On the dissolution of the monasteries their tithes—probably not less than one-third of the whole tithes of the country—were transferred to the Crown with the monastic lands, and by the Crown granted to private individuals, or used to endow colleges or schools, or the new bishoprics created by Henry VIII. Hence the existence today of lay tithe owners in addition to the clerical.

"Up to 1836 tithes were paid in kind (corn and other produce), and there are many tithe barns still to be found in different parts of the country where such tithes were received. By the Tithe Act of that year an annual sum of money was substituted for the actual tithe in kind, and called a Tithe Rent Charge, the amount of which varied each year according to the average price of corn during the preceding seven years. In 1925 a great change was made. By the Tithe Act, 1925, the value of the Tithe Rent Charge was permanently fixed; all ecclesiastical tithe was vested in the Governors of Queen Anne's Bounty as Trustees, and provision was made for the total extinction of the ecclesiastical Tithe Rent Charge after a given date, by means of an accumulating sinking fund, the amount of which was calculated then to produce annuities in perpetuity equal to the net annual income from the Tithe Rent Charge. Thus, to put it briefly, by the year 2011 all tithe paying to the Church will cease: but those who have hitherto received the tithe or

Tithe Rent Charge will not lose, as they will receive a regular annuity from investments in lieu of the old tithe payment."

Of late years there has been growing agitation against the tithe and widespread popular disturbances. The farmers argue that the prices for their products have been cut in half since the depression and that therefore they are no longer able to pay the fee provided by the Tithe Act of 1925.

As a voluntary self-assessment, the tithe is a splendid thing, and we wish that Churchmen generally would practice it. But the continuation of the legal obligation of the tithe is one of the many implications of the establishment of the Church of England as a State Church that is difficult for Americans to understand. Our belief in "a free Church in a free State" is so ingrained that it is difficult for us to understand the arguments against disestablishment except on the low plane of material expediency. Certainly when establishment leads to demonstrations against the spiritual head of the Church for political reasons it would seem obvious that the welfare of the Church demands that the bond of State control be cut.

Yet even in modern days so good an Anglo-Catholic as the Bishop of Chichester is able to quote with approval the insistence of Dean Church on the episcopate, the Bible, the Prayer Book, and the Crown as the four pillars of the Church. For our part we prefer the historic faith and sacraments, the historic threefold ministry, the complete Bible (including the Apocrypha), and the Book of Common Prayer as the four truly Apostolic pillars of the Catholic Faith "as this Church hath received the same."

Bishop Anderson's Letters

THE republication of Bishop Anderson's *Letters to Laymen* which we concluded in the last issue of THE LIVING CHURCH has aroused widespread interest. Early in the series we received requests that this material be reprinted in permanent form but we declined at first to do so. Now, however, the National Commission on Evangelism has requested us to make this material permanently available and Dr. Larkin W. Glazebrook has agreed to revise the letters to bring them into accordance with the Constitution and Canons as now in effect and with present-day practice. This is a request that we can scarcely fail to heed, particularly if a considerable number of our readers also want these excellent letters reprinted. We have therefore about decided to publish this material in permanent form but we are still in doubt as to whether to combine all of the letters into a book, as was done many years ago, or to make them available as a series of pamphlets, so priced that bishops, rectors, and Church workers can purchase any individual letters in quantities for free distribution. We welcome suggestions.

ACKNOWLEDGMENTS

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Through the Editor's Window

THE PUZZLE in last week's issue has aroused a good deal of interest. Cards, letters, and even long distance telephone calls have been received offering solutions or asking the answer. The unhappy plight of one subscriber is reported in the correspondence columns. THE LIVING CHURCH staff from editor to printer's devil has been torn into factions because of it. We hasten, therefore, to give the solution, which is as follows:

If a blue circle had been painted on Z's forehead, both X and Y, being wise men, would have known that their own circles were red, for if either had seen two blue circles and no red, he would not have raised his hand in the first place. But since both X and Y raised their hands and neither dropped his, Z, being still wiser, knew that all the circles, including his own, must be red.

THAT INCURABLE story teller, Bishop Johnson of Colorado, regaled a recent Church Club luncheon in Chicago with the following tale:

A bishop in a missionary diocese, arriving for his annual visit at a remote parish, found that an error had been made in his calendar appointment book and that he had arrived in April instead of May when he was expected. The rector was absent at a mission, but a service was held and at its close the Bishop said:

"If there are any here who are prepared to be confirmed they may step forward and I will confirm them now."

A young man and a young woman stepped forward and were confirmed. When the Bishop returned a month later for his regular appointment he asked where the young couple was that he had confirmed the preceding month. To which a vestryman replied:

"Why, Bishop, they are on their honeymoon. They thought you married them."

A CHICAGO daily paper reports that the titles of plays recently presented in that city have been confusing to playgoers. Among the most confusing were *Strange Interlude*, a title which innumerable perplexed ticket buyers thought had something to do with the interval for dinner between the acts of the play, *Dinner at Eight*, and *Grand Hotel*. Patrons of *Dinner at Eight* frequently asked the man in the box office if dinner were included in the price of admission, and *Grand Hotel* ticket buyers occasionally asked the location of the mezzanine.

A new mix-up is reported in connection with the mail order requests for seats for *Life Begins at 8:40*. A woman wrote in from downstate who wanted four seats for *Dinner Begins at 8:40*.

NOVELS also come in for their share of misunderstanding. The cook in one home, seeing the novel, *Full Flavor*, on the table, asked her employer if it was a good cook book. And a woman riding on a Sheridan Road bus during the rush hour was amazed to overhear a young man behind her ask the woman next to him: "What have you?" to which she answered gayly, "I have lust for life." Looking around in astonishment she discovered that the conversation referred to the book in the woman's hand.

THE LIVING CHURCH is not without its own trials in this matter of confusing titles. A few weeks ago we received the following puzzling telegram from a woman who occasionally contributes verse: "MAY I REPRINT DEATH CANNOT HOLD ME IN BOOKLET FORM?" We could not understand at first why death should want to hold her in booklet form, but upon referring to our records found that she was the author of a poem we had published entitled *Death Cannot Hold Me*.

A PARISH TREASURER, trying to close his books for the year with all pledges paid, telephoned one contributor whose weekly pledge was in arrears and suggested that if he would mail the treasurer a check for half the amount owing he would consider the pledge paid in full. "I can answer you in two words," said the contributor. "Eem possible."

In the Shadow of the Cross



BEFORE GOLGOTHA

HOW DARK the garden as they lay asleep—
Those who should comfort in His hour of pain;
No use to call on God; no use to weep:
The cup was not to pass and all in vain
Were supplications; sin had made a mesh
So strongly spun about the world's black soul
It had been ordered that God's Son in flesh
Should be the hostage on a skull-shaped knoll.

"Father, Thy will be done; not mine but Thine!"
Did ever drama reach so great a height?
There in the garden by the tree and vine—
Alone, so much alone, He prayed that night.
Oh, how I hate the pettiness in me
When I give thought to His Gethsemane!

THEY FREED BARABBAS and they made a crown
Out of the locust thorn; they found a reed
To form a scepter: now the maddened town
Howled like a drove of jackals; now indeed
Were all the ones, who for a lengthened span
Had craved for blood, most happy for a day:
Behold The Man! Ah, yes; behold The Man!
They do it yet in much the same mad way.

Over the stony path which led the mob
To Calvary the people of the street
Went on like beasts to press their grisly job—
The buoyancy of blood-lust in their feet:
The Christ, who those few hours before had prayed,
Was strong and bore His death-cross unafeard.

AND THE BETRAYER; what of Judas now?
What of betrayers since? Before? Yes what?
Close to The Garden on a stark hill's brow
Where Judas of the false heart hatched his plot
There stood a tree; a herdsman gave a string
Of heavy hemp; the vultures held the sky
Knowing instinctively some ghastly thing
Was held for one who doomed his Christ to die.

Feeble the pens that try to shape the lines
Of any epic which can match this one:
Night and The Garden; there among the vines
The kneeling Jesus; God's Begotten Son!
The scourge; grim Pilate; loud mob; spikes and gall:
For you; for me; our world. . . . He bore this all.

JAY G. SIGMUND.

THE OLIVE'S SHADOW

THERE is no time in this,
No saying it is done;
The shadow of the olives fall,
Wherever there is sun.

You say, They plaited thorns,
But Oh, my soul review
Those thoughts that are more sharp
That grow each day in you.

You say, They smote with hand
Yet soul, make search anew,
For there are bludgeonings with words
That smite as sharply too.

We add, They drove a spear
That pierced a sacred side,
The spear killed not, but by unlove,
The Lord our Saviour died.

There is no time in this,
No saying it is done;
The shadow of the olives fall,
Wherever there is sun.

LOIS CANFIL.

UNWORTH

A Lenten Thought

LORD, I have no tongue,
Except as Thou dost speak
Through me.

Psalm cannot be sung,
Except (for I am weak),
Through Thee.

Prayer—though it be swung
Like incense, swift to seek
For Thee,

Dies—save it be wrung
In Cross-stained Blood; and meek,
Clasp Thee.

J. F. HOGBEN.

SONNET FOR THE LENTEN SEASON

MY HEART is heavy now with unshed tears
Not sprung from any sorrow of my own.
Our spirits do not lighten with the years,
And to old griefs the heart itself has known
Are added all the sufferings of earth.
The sins of man to men must sear us each,
For we are brothers of a common birth,
And cruelty is infinite in reach.

Here in the terror-laden dark we wait,
All the fine edge of happiness grown numb;
Two things we know: dank evil's leering hate,
And that immortal cry, "Thy kingdom come!"—
The prayer like straight young lily cups unfurled
In the thick shadows of a winter world!

KATHARINE SHEPARD HAYDEN.

The Green Tree and the Dry

By the Rt. Rev. Robert Nelson Spencer, D.D.

Bishop of West Missouri

IT IS AS IF A STRANGE INTERLUDE broke in upon solemn passion music. I mean that cryptic cry of our Lord on His way to the cross. *"If they do these things in a green tree, what shall be done in the dry?"* We can understand the great company of people. A man is going along the road to his execution. That does not happen every day. We can understand the wailing and lamenting women. There was ever a tenderness in women, and there was something in this man that challenged pity. It is true that there was strength in Him too—and that which was more than strength. There was certainly no self-pity in Him to clutch at their pity. For He said to them, "Daughters of Jerusalem, weep not for Me, but weep for yourselves, and for your children." They must have thought that saying a singular return for their tears. But they would not have thought it strange, if they could have seen what He saw. He saw three crosses on a hill. So much these women could see. But He saw, a little distance down the years, an army led by Titus. As the dust stirred by this army cleared, He saw not three crosses, but three thousand times three crosses lining these roads and offending these hills. Scarcely shall the babes of these weeping women be grown to manhood till this shall be, and some of these babes will be the victims!

But this strange word—"If they do these things in the green tree"—what does that mean? It must mean that the little children of Jerusalem's daughters are in the green tree now. Anything can be done with them now. They are like the supple withes that line the bank of a stream. Any wind that blows can stir them; they will bend with the weight of a bird. "Weep for them, then, thou daughters, because they are environed by a city that killeth the prophets! Even now you lift them high to see the greatest of the prophets going to his death. O city of a hopeless love and unavailing tears, what art thou doing for thy children? Was it not written in your ancient law that thou shalt not seethe the kid in his mother's milk? How shall it fare with a city more considerate of its beasts than it is of its children? If they are doing this thing in the green tree; if they are to evil bent in a time when they might be bent to good, what shall they do when they are hardened and set and dry?

This is what our Lord meant. And how true it was, and is! Jerusalem was in the green tree when the early prophets strove with her. She was not quite dead when this greater than the prophets strove with her on the first Palm Sunday. Do we not sing on that day: "O'er all the way green palms and branches gay"? We sing it because it happened, and we cannot believe that it was just a pageant. It was a last appeal—and it was vain! That day the green tree began really to die. That day a tree might yet have been trained up toward the merciful heavens. In Joyce Kilmer's lines:

"A tree that looks to God all day,
And lifts its leafy arms to pray."

But it was not to be. Jerusalem lifted her leafy arms, but they were already withering, and they did not pray. They did not reach up to God. They made a gibbet for God! Backward goes memory to the missed opportunities. How inexorable it is. "If they do these things in a green tree, what shall be done in the dry?"

WHAT OF American men and women in middle life, or beyond middle life, who say they cannot change? Forty years ago they were as supple, as trainable, as a young sapling. Listen to what a great preacher was saying to them forty years ago. "Do you remember," he said, "the legend of the Sphinx? She came yearly to Thebes of old, she came with her fair virgin face, but nothing would appease her but the most beautiful of all the Theban children. These she devoured and then she went away."

"Think not," said this preacher forty years ago, "that I use exaggerated language. Modern society is playing the part of the Sphinx with many of our fairest and freshest today. Pure and single-eyed they once were. Launch them from the bank out into the broad, rapid stream of modern life with standing orders to succeed. Watch them. The god of this world claims them more and more. He has fascinated their eyes, captivated their mind, influenced their imagination, gained the mastery over their senses. They are more brilliant, at home, with any one, in any society. They can talk lightly of things they once blushed to hear. There are harder lines in their faces. Where the likeness to Jesus now? Where the promise of early days? After all the planning and striving, all the show and pretense, all the glitter and silliness, all the waste of precious time—they are smaller, meaner, poorer; with less of the real man or woman about them. They float in the mid-stream of popularity, and they have become what you planned they should become—social successes!"

But, men and women alive!—that was forty years ago! The green trees of that man's preaching are now in the dry. I do not ask you what shall be done with them. But I do leave it to you to say whether the Sphinx is more devouring today than it was forty years ago. Is the boy or girl, the young man or young woman of today more sophisticated than he or she was forty years ago? You do know that the Sphinx "with her fair virgin face" is still around. Which way are these tender, green withes—capable of obedience now to any or all of the four winds of Heaven—which way are they blowing? And is there a fifth wind—the breath of the Sphinx—hot and heavy as anaesthesia—that comes to make them drowsy and to be devoured? What are we doing for these in the green tree to shape their destiny? If we are doing nothing for them now, what shall suffice to help them when they are in the dry?

I KNOW A LITTLE TOWN in the north where I walk of summers. In a section of the concrete sidewalk there are the marks of a great beast. I know exactly what happened, as if I had been there, when that section of sidewalk was poured. It was smoothed off. Very smooth the man made it at five o'clock in the afternoon. Then the whistle blew. The man put up some little boards around the "green" cement. It was enough to keep people off. Then the man went home to supper. The dog that came along did not know what the boards were for. He stepped over them and left his great tracks in the smooth pave. It was too bad. If only the man had not gone home to his supper. In five minutes he could have eradicated the marks of the beast. But not the next morning! No, not with hammer and chisel the next morning when the concrete had set. As long as it is a

sidewalk, it will show to him who walks there, the marks of the beast! Green cement and green trees are alike in this that they grow hard and set and dry.

An apostle once wrote to young men and young women "because they were strong." I know that they are strong also. But I write to them now because they are soft and plastic and beautiful in their young strength. They can become the unspeakable instrument for good that Maude Royden began to be when she was a crippled young girl. They can choose a path like Joan of Arc and go "down it like a thunderbolt." They can become the great laymen that great laymen did begin to be as youths in their parish churches. I write to the young because Jesus loved them; nay, because He had such trust, such hope, in them. I think He expected to have rather a bad hour with Nicodemus. The aged ruler's question had in it a poignant pertinency: "How can a man be born when he is old?" He can, thank God, but it is hard. But the rich young ruler—the fellow with the dramatic cloak and the jaunty cap—ah, there is the chance! It is said that Jesus loved him. Not because he was rich, not because he was a ruler, but because he was young! The rich young ruler "went away sorrowful because he had many possessions." Yes, let me name them. Youth! Youth! Youth!—these were his possessions. He was as young as St. John when he joined Jesus Christ. He was younger than Saul of Tarsus when he experienced his Damascus hour. Possessions? He had the possessions of infinite possibilities. He went away sorrowful, taking his youthful possibilities out of the story forever. But I think our Lord was more sorrowful. And with a human sorrow; for He had known at twelve, in the Temple, amid the doctors, that at twelve years even a boy can begin to be about His Father's business. As the rich young ruler walked away down the road, I wonder if Jesus did not say again sorrowfully: "If he does this thing in the green tree, what will he be in the dry?" And is this the reason why the green branches of the first Palm Sunday were wet with our Saviour's tears?

Human Respect

THREE IS A STORY of St. Bernard and the devil. The devil wanted to stop St. Bernard from preaching. First he tried to start an inferiority complex and said, "You had better stop preaching, because you cannot preach at all." St. Bernard was a little down-hearted, but he said humbly, "Well, I will do my best." Then the devil tried another ruse and said, "No one in the whole world can preach as you do." St. Bernard thought, "I had better stop preaching, as I am giving way to pride." But then he saw through it and said, "I did not begin preaching for you, and I am not going to stop for you." He flung away those suggestions and stood on his own feet by the side of Christ.

If we go down on our knees and say, "Jesus is my Master and I am not going to think of anything but what He thinks of me," then human respect will be dominated by Christ respect. There will come into our lives a power that will enable us to walk with fearlessness and yet with humility, holding the hand of Christ.

—Fr. Andrew in "Meditations for Every Day."

The Apostolic Succession

THE MEANING of the Apostolic succession is that the values of Christian living are rooted in the past and that these values can only be apprehended as we draw from the past. The important thing is not the Bishop as a person, but the riches of the past and the necessity of continuity with that past of which the Bishop is the symbol. The meaning of the Apostolic succession is not episcopal magic, it is the importance of social continuity with the riches of the past of our Christian culture.

—Rev. D. A. McGregor, S.T.D.

Passiontide and Easter Hymns

By F. Leslie Calver

MANY OF THE PASSIONTIDE and Easter hymns are exceedingly beautiful, conveying in inspired verse the message of the Great Sacrifice and its wonderful culmination.

One of the best loved is "There is a Green Hill Far Away," written by Mrs. C. F. Alexander (1823-1895) for a child who was ill. Gounod, the great French composer, considered this hymn the finest in the English language, and sent Mrs. Alexander an autographed copy of his setting as a sacred song. Other well-known hymns written by Mrs. Alexander relating to the Passion and Eastertide are "Forgive them, O My Father," "His Are the Thousand Sparkling Rills," and "He is Risen, He is Risen."

"Go to Dark Gethsemane" was written by James Montgomery (1771-1854), author also of "For ever with the Lord." The Methodist Hymn Book thus describes the visit of a pastor to Gethsemane: "We sat down on a rock overlooking the garden. The moon was still bright, and the venerable olive trees were casting dark shadows across the sacred ground. The silence of the night increased in solemnity. No human voice was heard, and the stillness was only broken by the occasional barking of dogs in the city. We read, by the light, passages bearing on the Agony and James Montgomery's hymn "Go to Dark Gethsemane."

The original Latin of the hymn "O Sacred Head, Sore Wounded" is ascribed to St. Bernard (1091-1153). Its title was "A rhythmical prayer to any one of the members of Christ suffering and hanging on the cross," consisting of seven parts: for the feet, knees, hands, sides, breast, heart, and face of Jesus. According to the superstition prevailing at the time, the image of Christ on the cross bowed and embraced St. Bernard, as a token that his devotion had been accepted. One part of St. Bernard's lengthy poem was translated into German in 1656, beginning *O Haupt voll Blut und Wunden* by Paul Gerhardt, a Lutheran pastor, whose hymns are widely used in Germany, and this translation became the basis of the several versions now in use in the English language.

The tune is also of historical interest. It was written by Hans Leo Hassler (1564-1612), court organist to Rudolph II of Germany, and was first associated with the hymn in 1656. Fifty years later the melody was re-harmonized by Johann Sebastian Bach, and used by him with striking effect in his great setting of the Passion According to St. Matthew.

"Ride on, Ride on in Majesty" was written by the Very Rev. H. H. Milman (1791-1868), dean of St. Paul's Cathedral, London. He was also the author of some remarkable poems and achieved distinction as a historian. The tune generally used for this hymn is by the Rev. J. B. Dykes, the composer of so many popular hymn tunes. "Ride on, Ride on in Majesty" is the best-known of the Palm Sunday hymns.

"The Strife is O'er," an exceedingly fine Easter hymn, was translated by Francis Pott in 1861. The tune usually associated with this hymn is arranged from Palestrina (1515-1594), the great Italian master of sacred choral music.

In many of the Easter hymns we find the word "Hallelujah," or "Alleluia." The use of this word as a Christian salutation dates from the early days of Christianity. It is the Hebrew for "Praise ye the Lord," and its adoption is most familiar as a refrain in the hymn "Jesus Christ is Risen Today," which originally appeared in *Lyra Davidica* in 1708. It inspired Handel to write his great "Hallelujah Chorus" in "The Messiah."

Simon of Cyrene

A Fantasy

By Col. Alex. M. Davis

"And they compelled one Simon, a Cyrenian, who passed by, coming out of the country, the father of Alexander and Rufus, to bear His cross."—ST. MARK 15:21.

IT WAS A WARM spring evening and the setting sun was slowly falling toward the western Judean hills. By the roadside seated on a bench, leaning his head back against the side of the house, on the outskirts of Bethany, sat an old man, of massive frame and of dark, almost black, complexion. A look of singular peace and happiness rested on his face and a faint smile wreathed his lips as with eyes raised and fixed he seemed to be recalling a scene of long ago.

And what a scene it was that he recalled. Forty years ago that day he had carried behind the Master, on the road to Calvary, the cross on which He was to be crucified. Resenting intensely at the time, what he considered the humiliation placed upon him, he had as years passed come to realize it as the most blessed hour of a long life.

Arrived in Jerusalem a few days before, on the long journey from Cyrene, with his wife and two boys, Alexander and Rufus, to attend the feast of the Passover, he had strolled out that morning to learn the result of the trial of the Nazarene, part of which he had witnessed the night before. He had arrived at the side of the road leading from the gate on the north side of the city as the procession of soldiers and Jesus in their midst, staggering under the weight of the cross, came by.

Flesh and blood could bear but so much, and though wonderfully built and strong as Jesus was, the agony in the garden, the long sleepless night of repeated trials before various courts and finally the scourging He had just endured which had torn the flesh in chunks from back and chest and legs, had left Him tottering. Because of His size and strength and also because of His prominence as a reputed leader of insurrection against Cæsar, the cross had been made of exceptional size and weight. In His weakened state, Jesus could not lift the lower end of the upright from the ground and it dragged and bumped over the rocks and ruts of the road.

Just as Simon reached the roadside, the procession was passing and Jesus, as He came opposite where Simon stood, could go no further. When a soldier struck Him with his sword, and urged Him on, He fell with the cross on top of Him.

Now, Simon was of exceptional build, head and shoulders above those about him, with a proportionate breadth that made him an outstanding figure in any gathering. Not only so, but his almost black face beneath the folds of his white burnous attracted instant attention. The centurion, seeing that something had stopped the rear platoon of his company, dropped back to the center of the column and saw Jesus prostrate with the cross upon Him. He realized at once that if he was ever to get his prisoner to Golgotha, some one other than He must carry the cross. Not for a moment would he detail a Roman soldier to such an ignominious task, and so he quickly scanned the crowd of the prisoner's fellow-countrymen lining the road, for a victim of his arbitrary power. Instantly his eyes rested upon Simon.

"Here, you! Big fellow! Come here, hasten," he had called,

pointing his sword at Simon. Too large and conspicuous to make a successful escape, Simon was forced to obey, though shame-faced and muttering.

He bent over and lifted the cross from the prostrate form in front of him and as he did so, Jesus turned and looked at him, whispering through cracked and bleeding lips, "Thank you, friend."

SIMON had never forgotten the look in the tired eyes that accompanied this expression of gratitude. Though forty years had passed, he still could see them this night as he recalled the scene.

His mind did not dwell so much on the horrible details of the Crucifixion, though he lived again through the critical moments that had turned the whole course of his life. He saw again the jeering crowd rush away in abject fear and consternation as the total eclipse of the sun had turned the full day into the darkness of night. He felt the convulsion of the earth as the Spirit of the Master left His body, and he saw himself standing with the Virgin Mother, and the beloved John in the midst of the soldiers whom Roman discipline alone prevented from flight with the others.

He heard the centurion's cry—"Truly this was the Son of God." All these events returned to his mind as it reverted to that day forty years before, but it was not these that gave that look of peace and joy to the old black face.

These events, together with his association with the disciples during the great forty days after the Resurrection and his witnessing with the 500 the Ascension of the Master and hearing His parting injunction to His followers, had indeed made him an ardent disciple and caused him, a few years after, to sell out his interests in Cyrene, and come and settle with his sons in Bethany. But the source of his joy and peace was the gradual realization, as the years rolled on, and his activity in life lessened, that the most distinguished honor ever conferred on any man had been given him.

As the evening shadows of his life lengthened, he spent many hours in the attitude described, and what his mind dwelt upon was the picture of his own humble self trudging behind the Saviour of the world, and bearing on his own broad shoulders, that cross which, to all humanity that would accept it, was to be the Ark that should carry to them Salvation.

WHEN ON winter evenings by the fireside, his grandchildren climbed upon his knees and asked for the story of the Cross, it was this part of the journey he described, not the harrowing details of Calvary's hill—these he touched but sketchily so as not to fill their young minds with horrors that would prevent their sleep. He told them of the Saviour's weariness and weakness under the crushing burden of the cross—of the tender love in the beautiful eyes as He had said, "Thank you, friend," of his feeling of humiliation when first called out of the crowd by the centurion, and then of his growing wonder and thankfulness as he realized the tremendous honor done him. He always ended his story to his grandchildren with his great hands upon their heads and the injunction that they

must carry on the family tradition of Cross-bearers, even as their fathers, Alexander and Rufus, were doing.

But this warm spring evening, forty years after that great eventful morning, Simon's heart was more than usually filled with a sense of great personal gratitude for the blessed privilege which had been his, of bearing for his Master that crushing material load and walking behind Him as He went to keep the rendezvous with His mission for the salvation of the world. For some time Simon had been feeling that his work here was done, and he was anxiously awaiting another call.

As he sat with head back against the house and with smile on lips and eyes fixed, he saw again the Master and heard a call for him, this time not from the centurion. Rising from his seat and facing to the east, he stood up and straightening his towering frame he raised his arms extended from his sides until the shadow cast by the last rays of the setting sun made a perfect replica of the cross he had borne along the road to Calvary forty years before.

Then with uplifted eyes and with the look of that peace which passeth all understanding, he whispered:

"Lord now lettest this Thy servant depart in peace, according to Thy word, for mine eyes have seen Thy salvation."

Then as the sun dropped behind the hills and the light failed, his knees gave way and falling forward on his face, still with arms outstretched he lay lifeless upon the ground in the figure of the cross which had become the crown of glory of his life.

Lenten Work

IT IS INTERESTING to note that the text which is most often used as a motto for Lent, "Come ye apart and rest awhile," was an appeal not to people who were tired out with social engagements and surfeited with overindulgence in worldly pleasures—as most of us seem to think—but to men who had been doing too much Church work and social service for their own soul's health.

Can anybody do too much Church work or be too active in social service? Evidently our Lord thought they could. He believed that His Apostles should alternate work with periods of quietness, in which their souls could be refreshed and strengthened by rest beside the still waters of the Spirit of God. Good people today are tremendously active; they are determined to make the wilderness blossom as the rose; never was there such magnificent fervor and enthusiasm for good works. That is as it should be. But there is this danger, the danger that the Church will have more faith in organization and physical activity than in the power of the Holy Ghost. "Whenever the Church relies on her committees, whenever she begins to be proud of her machinery, whenever she forgets in social zeal to wonder and be still and to adore, then mysticism comes and bids her seek the beatitude of rest."

There is no sadder sight in Church circles than those persons who have so many engagements on so many committees that they cannot find a few hours every day to study and meditate—unless it be those busy women who have so many meetings to attend that they never have time to meet God. "Be still and know that I am God."

—*The (Pennsylvania) Church News.*

The Church and Civilization

By the Rev. W. L. Botkin

Rector of the Church of the Nativity, Greenwood, Mississippi

THE CHURCH OF GOD is a divine institution which supports the fabric of civilization against the clutching fingers of chaotic forces. For nineteen centuries it has sown the fertile seed of divine truth, and enabled men of every race and color to reap the benefits. The story of the Church in action is one of genuine romance, adventure, and constructive engineering—as well as character building. Wherever men hear the voice of the Church, the betterment of life and living conditions change as by magic.

The Church is the greatest asset in stabilizing the home, business integrity, educational pursuits, professional service, and social welfare. It also blesses the lot which falls to common labor. It is the greatest benefactor to those under the stress of trying circumstances; sorrow, loss, defeat, and danger. Through its high ideals, its spiritual children have comforted the disconsolate, ministered to the poor, trained the youth in high moral customs, inspired the mature, cared for the sick, and remembered the departed. Restrict the Church in its freedom, and we face decline; remove the Church, and we face demoralization!

The Church offers a safe, sane, and satisfying philosophy of life, and nurtures every soul that turns to it for the well-springs of abundant life. It dispenses the germ-cells of eternal truth to all who will hear its voice. It stands for the noblest ethics ever taught or personified in this world—the principles proclaimed by the Son of God: the Brotherhood of Man, and the Fatherhood of God. It stands for the most inclusive program ever set before human perceptions; abundant life on earth, and eternal happiness.

The Kingdom of God is not a mere dream, but a glorious reality to men of vision. Wise men will give ear to the Church and lend it every visible and invisible means of assistance in their power.

VERONICA'S VEIL

*L O! there was light upon the linen,
An instant of outpouring grace
Transfixed forever through the ages
The imprint of a Face.*

*Those eyes, forsaken then and grieving,
Search through all time with deathless flame,
Today, tomorrow, yesterday,
Unchangingly the same.*

*Those silent lips, firm pressed and tender,
Bearing the burden of the sod,
Against the dark Cross of betrayal
Enframed the words of God.*

*O golden utterance once given!
Still deeply ringing down the years,
O vivid face that to our seeing
In vision still appears!*

*O radiance of reality!
On battlefields high-piled
With death's dark grain, the dying
Have seen those eyes—and smiled.*

*Compassionate and strangely moving,
Existing before time began—
Redemptive eyes of God forthshining
From human brow of Man!*

MARGARET RIDGELY PARTRIDGE.

THERE is need, bitter need, to bring back into men's minds that to live is nothing, unless to live be to know Him by whom we live.

—John Ruskin.

Stabat Mater

A Meditation for Holy Week

By the Rev. Bernard Iddings Bell, Litt.D.

Canon of the Cathedral of St. John, Providence, Rhode Island

THE FIRST WORD of the Lord Jesus from the cross was addressed to enemies who were murdering Him; the second word was spoken to a poor soul who for the first time had met God, a soul broken by sin and suffering, the sorrowing penalty for sin; the third word is given to two good and great and saintly people, the two dearest of all saints, two who understand and love Him as no others ever did. "When Jesus therefore saw His mother and the disciple standing by whom He loved, He saith unto His mother, Woman, behold thy son. Then saith He to the disciple, Behold thy mother. And from that hour that disciple took her to his own home."

It has long been perhaps too much the custom for those who have stood before the bitter rood which bears the burden of utter sacrifice, who have adored because they have seen here revealed what the compassion of God truly is, who have listened for the seven sentences and have tried to think about the unfolding depth of meaning each of them may contain, to speak of Jesus' word to Mary and John as though it were only a lovely interlude in the Passion rather than an integral part thereof—or if not that, as though by that word our Lord at most intended to contribute to an exaltation of the Virgin. There is that in it, to be sure, not to be ignored; but there is *more than that*.

Here is indeed an exaltation in a divinely understanding compassion by Lord Jesus Himself of His most holy mother, an exaltation, too, with and in her of all motherhood, and an exaltation with and in her of all human holiness. The Lady Mary is indeed significantly the center, next to Jesus the King, of both the central pictures of our faith. At His side she sits in that stable in Bethlehem, gazing at Him by whom all things were made, now made for us her Child. At His side now she stands beside the Cross of Calvary. Wherever there is incarnate God, there also is the Mother of God. "Hail Mary," said the Annunciation Angel, "The Lord is with thee." It is even so. It would have been incredible if He had forgotten her on Calvary, contrary to the nature of reality. She by her willingness to do the will of God has become the instrument of His Incarnation. How can He now ignore her, so bravely standing by His rood, now that by the Way of Pain He brings the world's redemption into being? It is not so; it cannot be. It is a part of His perfect manhood to remember her. It is a part of His Godly Being too.

Then Jesus, looking with pain-torn head from her to John, to His best friend next to her, to that disciple whom Jesus loved, says, "Woman, behold thy son." And by that simple phrase He means, and she well knows He means: "Mother, your heart is breaking. Well I know it, dear. He whom you brought forth virgin-wise is dying. Let this one, John the well-beloved, be to you a son." Then says He to that John, "Behold your mother."

Jesus loves her. Jesus pities her. He understands that motherhood involves not only joy, but also heart-break.

What is it that is the greatest sorrow of motherhood? It is that the children grow up, and must live their own lives, and suffer their own pains, and perhaps obey God's will; and the

mother cannot longer save them. So it has ever been, even with the Mother of God Incarnate. In our Lady's heart there must have been a suppressed cry, something of this sort: "O my Son, my dear Son, whom I bore long ago in the stable-cave at Bethlehem. I remember the days when you nestled in my arms, and were fed from my body. I watched over you then, soothed every pain, protected you from the world and all there is of evil in it. Joseph and I hurried you away from wicked Herod, hid you, worked for you, nurtured you. In Nazareth I tried to teach you; I made your little clothes; I fed and washed you. And all the while you loved me. Now I can do nothing for you. You hang there. Your dear blood drips down. You are dying. I cannot help you. I see the sweat of pain upon your brow, and can do nothing. Would to God it were I upon that cross, rather than you, my Son." Is there any mother who does not comprehend her agony? Long ago Simeon had said to her, "A sword shall pierce thine own heart also." The sword was piercing now. And Jesus' comprehending compassion for her was the thing that made Him speak.

Surely it is true that what He said to John about her seems also to be said to us, "Son, behold your mother." We turn and look; and lo, behind her tears, beneath the poor exterior of a middle-aged peasant woman, wrinkled and worn and patient and understanding, we see, not destroyed but transfigured, the girl who wondered as the Angel spoke and when she bore her Son and as she brought Him to the Temple, held in her guarding arms; the girl on whom rested like a morning dew her innocence, virgin and mother, Mary our mother! We look again; and on her centers not only our eyes but also the gaze of untold millions of the saints; we look with Holy Church, in obedience to our Lord's pain-molded words, "Behold your mother!" We look with them and with John until with that same John, as he wrote in his old age in the Book of Revelation, we see what he saw. "I looked," he says, and "behold a great wonder in Heaven: a woman clothed with the sun, and the moon under her feet, and upon her head a crown of the twelve stars." We look and listen; and we hear ringing down the ages that human hymn which echoes the angelic greeting: "*Ave Maria, gratiae plena.*" And then we hear, too, inevitably the echo of that prayer, the cry that follows as night follows day, the appeal of weak and failing men and women to her soaring loveliness, "*Ora pro nobis.*" "Pray for us, Mother of God, now and in the hour of our death." Here at the cross He says, "Behold your mother." We need not fear that honoring her we are displeasing Him.

BUT I WOULD NOT have us leave the scene even with our thought on a high and holy plane of love for her, or with a pleading for her prayers. Rather, as always, it is best to say, "What does this thing mean toward enlightenment of us who would do *more* than adore the dying Jesus with lip-service or with tears, us who would say to the King enthroned in love and agony no less than this: "What am I to do? Teach me Thy statutes. Enlighten mine eyes that I may know and do Thy will, and live."

I do not know the length and breadth and depth and

height of Jesus' word to His mother; but of one simple thing about it I feel sure. We can learn from it not so much what a sinner does when he meets God's compassion as what a saint does in the light of that compassion. When a sinner meets the love of God, it burns the dross away and makes him clean. And Jesus says, "You shall dwell with me this day." With a saint it is different. With such as Mary and John it is different. There is more for them. They have for long time known His love. They are His intimate, most intimate, companions. They have walked with God and supped with Him. Theirs are long-converted souls, fed by His grace. What are they to do? *They are to love one another with that love wherewith they have been loved.*

They are to love one another. "She is your mother." "He is your son." They understood. From that hour John took her to his house, we read, and cared for her. And we may be quite sure that she also understood her Son's command and cared for John. John never forgot those words of Jesus and what they meant. "Little children," he wrote when he was an old, old man, "if God so loved us, we ought also to love one another. This is the message that we heard long ago."

"But how does that apply to you and me?" one objects. "We are not saints like Mary and John." That is true enough, alas. We are not saints like Mary and John. But neither are we wholly sinners, like the crucified thief. We have not on Good Friday met Jesus for the first time—not most of us. We are Christians, to some extent at least, or most of us are. We have met Jesus before. At the font, years and years ago, this same Jesus, using the hands of one of the priestly captains of His Kingdom, poured water over us. He, Jesus Himself, made us there His children by adoption and grace. Most of us, too, have known when Jesus, using the hands of one of His apostles, the bishops, placed His own divine touch on our heads, and in confirmation gave to us the guiding strength of the Holy Ghost. Most of us also have been, like the Twelve, at the Holy Feast. We have eaten the bread—"This is My Body given for you"—and drunk of the cup—"This is My Blood, shed for many." Most of us, even the most forgetful, have known some vividly remembered moments, some at least, with the living Jesus—when He has understood our sorrow, forgiven our sin, blessed a happiness, solaced a woe, dissolved in His own love a bitter loneliness. And out of the poor clay that is ours, He has thereby made us, at least a little, saintly men and women, at least a little comrades, at least a little like Mary and John. And now to us as to them He says, "Love one another. You who know My love, love one another. You whom the sight and touch of Me has converted, since you are converted, strengthen one another. Between you who have loved and do love Me, there is a great bond of unity. I have made you brethren."

Oremus!

O Jesus, by that small sanctity which is mine from Thee, so poor and ragged a thing beside that sanctity of Mary the mother and that of John the well-beloved, yet a true sanctity for all it is imperfect, I do a little understand.

Amen!

A Challenge

HATRED is as contagious as love. While we may be confident that Hitlerism can never dominate American life, it is said that already that degrading faith is prompting outbreaks of prejudice toward our Jewish minorities. If intolerance creeps in among us from Germany it is a challenge to us to send back to Germany examples not only of tolerance but of warm sympathetic relations and of understanding coöperation.

—Bishop Parsons.

Churchwomen Today

Ada Loaring-Clark

Editor

Kuling

FOR THE PAST sixteen years one of the greatest blessings the staff of our married missionaries in Central China has had is the Kuling School. Prior to its establishment the children of missionaries were sent to the States or to Europe for educational purposes, involving a long, expensive, and trying separation of parents and children. The record of the school has afforded effective demonstration of its usefulness and the difficult conditions of missionary life today make the need for such a school well-nigh imperative. The school looks forward in a few years to self-support because of its ever widening field. The whole of South China will be open to its influence as soon as the Hankow-Canton railroad is completed.

It is interesting to know that of this year's pupils one comes from Korea, others from Foochow, Shanghai, and Peiping. Among its former pupils are three priests of our Church, two members of the staff at Kuling, a physician and teacher in Wuchang, a medical student in this country, a member of the consular service, and a Rhodes scholar from Yale.

One of the most important preambles and resolutions considered and adopted by the Auxiliary at their triennial sessions was one which referred to Kuling School and in which they promised "to do everything in our power to increase the interest of our dioceses and parishes." Bishop Lloyd and the board of trustees, of which he is the chairman, are asking us to remember what we promised. We are interested and we will try to interest others. Gifts should be sent to the secretary, Miss May Carroll, 124 West 91st street, New York City.

Prayer Partners

WHAT ARE PRAYER PARTNERS? I have never heard of them until recently." How much we take for granted when it comes to things pertaining to the Church! I thought every woman knew what a prayer partner is and who is assigned as her special prayer partner! It never occurred to me that any Churchwoman did not know of and understand the Prayer Partnership Plan. There may be others who do not know that we Churchwomen at home, in the comfort of our parishes, express our friendship to and prayers for the missionary worker, often in lonely, isolated places. We look on our Prayer Partner as an especial friend. The names of missionaries are sent to a diocese from New York, Miss Ellen I. Flanders takes care of this part of our service; the diocesan chairman in turn sends a name to each parish and mission. Every parish and mission should have a Prayer Partner.

Letters are exchanged with this partner and perhaps a book is sent at Christmas, but no financial obligation is involved, it is entirely a matter of friendship. The Prayer Partner knows there are women praying for her and her work. One of the first things to be done when allotted this privilege is to find out all you can about her field of work, whether it be among mountaineers or Indians, in the foreign field or the Isles of the Sea. This gives a background of interest. One woman is chosen to be the actual correspondent and many lasting friendships have been made through this friendly, spiritual contact. This is a most helpful means of developing the prayer-life of the individual Churchwoman.

Prayer

III. The Contemplative

By the Rev. Walter C. Klein, S.T.D.

Curate, Grace Church, Newark, New Jersey

WE HAD completed last week a summary of the principles of prayer and a study of those kinds of prayer—the commonest, naturally—in which a definite relationship between our efforts and our achievements can be observed. Through all its drudgery in these lower stages the soul enjoys, to the limit of its needs, God's support and consolation. Without His aid it could no more do its work than the world could continue to exist without God's upholding and guiding it. But in this apprenticeship the soul's progress on the whole is determined by its diligence and perseverance; whereas, when it passes into the last and most arduous phase of its discipline, it instinctively realizes that its deeds are the result of God's free—though not arbitrary—favor. In contemplation, the last and best species of prayer, the soul has a sense of being acted upon, rather than a consciousness of its own activity. God is doing things *with* it, because at last He finds it a tool fit for His hand; but, more than that, He is doing things *to* it, and in suffering the work of God within it the soul finds an ineffable happiness.

It is not for me to redeem my promise of last week by entertaining you with tales of what the Church's contemplatives have experienced, whether in their trances or out of them. Anecdotes are interesting, but misleading, and even careful biographical studies of these darlings of God are replete with perplexing contrasts. On the one hand, there are those who walked with God from childhood; on the other hand, there are those who turned to Him only after years of defiance and obstinacy. Some were active in the world, others had no work but prayer. Some counted for much in their generations, others cut no great figure. Nothing distinguishes the contemplative but the ardor of his love and the simplicity, consistency, and humility of his life. It does not matter essentially whether he is a hermit feeding on locusts and wild honey or the father of a dozen children, so long as he loves God best of all and has no desire but to execute His will. The monastic life is more favorable to contemplation than any other form of Christian consecration, but, as everybody who has first-hand experience of it knows, it does not produce contemplation automatically. The soul attains most quickly and surely in the way of life most congenial to its best self. In prayer, as in most other things, what is one man's meat is another man's poison.

It must be obvious that, because contemplation offers privileges so priceless and rare, it presents dangers of unlimited gravity. We cannot help honoring the saints for the work God does in them, and, while the saints are the first to shun such honor and to protest against it, there are many who seek the veneration of their fellows for its own sake. It is plainly essential to tell the true from the false, and that by as reliable a criterion as we can find. How can we separate reality from sham?

IN THE FIRST PLACE, the contemplative never talks about the graces God has given him, except for some good reason. One cannot imagine his writing down his experiences

for a syndicate. He does not exhibit God's gifts or parade his own achievements.

The last phrase suggests the second trait of the true contemplative. He does not parade his achievements because they are not *his* achievements, but *God's*. He gives God the glory. Take, for example, the meditations of Charles de Foucauld, that libertine and infidel who was converted in mature life and ultimately became a hermit of the most authentic and primitive kind and perhaps the greatest ascetic of our age. Leaf through the book. It abounds in acknowledgments of the author's unworthiness and impotence and in humble expressions of praise to God for His power and generosity. One meditation begins with the words: "My Saviour Jesus, make this meditation for me," and elsewhere the saint unhesitatingly asserts his dependence upon God for the very thoughts of his mind.

The third characteristic inevitably accompanies the second. Knowing that God provides all that he himself enjoys, the saint can be actuated by no motive but the love of God. His principal concern is to oppose no barrier to that love and to further it and coöperate with it to the limit of his power. Love claims him and consumes him, and he does all that he does for love's sake.

With such a motive to dominate it, his life cannot escape unification, cannot help displaying the virtues of consistency and singleness of intention. The contemplative is never subtle, even though he be a man of great talent and breadth. He partakes of the directness of God, who works out His design unswervingly in a stubborn world. Perplexities, scruples, misgivings, dreads vanish. He does nothing that the love of God forbids, and he does all that he does for love. Could anything be simpler? He has no need of God's caresses, much less of any earthly balm. He has stripped off the wrappings of reality and found beneath them the love that fuses and unites in its delectable fires truth, beauty, and goodness, so often at variance in our twilight world.

IT MIGHT WELL be supposed that such a person would be a law to himself, and, in the right use of the phrase, he is. But the greater the mystic, it is not untrue to say, the greater his respect for the community, the Church, and its authority. The more he knows of God, the more certain he is that God's covenanted instruments are dependable and sure and the more anxious he is to function as a member of Christ's fellowship.

There is the life of the superman, the man who glories not in his own failing powers, but in the infinite, unwearied love of God. He is what he is because God possesses him. We are all destined for that life, and God bids some of us sacrifice all that we have to attain it here and now. He summons the best of our race to forsake the creatures they love and to keep a tryst with Himself far away on a naked height, where nothing grows, and the gales are strong, and the mist sometimes hides even the ground beneath our feet. But there at rare moments the sun shines with incomparable glory, and we see things undreamed of. If you are among the chosen, will you go?

The Sanctuary

Rt. Rev. Philip M. Rhinelander, D.D.
Editor

VI

"The fruit of the Spirit is . . . faithfulness, meekness, temperance"

THOU shalt love thy neighbor *as thyself*." The Christian has a duty toward himself. In the Lord's Prayer each one, in praying, identifies himself with all. Each prays that he, with all the rest, may be enabled, in soul and body, to set forward the Name, Kingdom and Will of God. The point is very simple. We are members one of another. If one fail in his part he lowers the level of the common life. Only by equal, and simultaneous, love for self and love for neighbor can we fulfill our duty, not alone to neighbor, but to God as well. So Loyola, in his famous maxim, says: "man was created to praise, reverence and serve God our Lord, and by this means to save his soul." Man exists for God. That is the law of his creation, which law has been made more evident, more compelling, in man's redemption. "Ye are not your own; ye are bought with a price." The Spirit's work in us is not completed till we are prepared and enabled for self-consecration, "for their sakes." The Spirit's fruit is perfected in our personal "faithfulness, meekness, temperance."

FAITHFULNESS" stands for the Greek word usually translated "faith." Here St. Paul means "fidelity" or "faithfulness." It is significant that the same word covers both ideas. Faith is proved by faithfulness. Trust in God means nothing unless he who trusts is himself trustworthy. The Psalmist pictures the faithful man as "he that sweareth unto his neighbor and disappointeth him not, though it were to his own hindrance." Our Lord found no faith in Israel equal to that of the Roman soldier, "a man under authority." Faithfulness implies an ordered life; not wasteful of time or opportunity; on hand when wanted; going at once when sent, or sent for. So was our Lord "faithful to Him that appointed Him"; faithful unto death. So would the Spirit make us faithful; waiting for orders, especially in prayer; carrying them out promptly, courageously, in unreserved obedience; reflecting, in due measure, His faithfulness "with whom is no variableness, neither shadow of turning."

"Meekness," perhaps more mistaken than any other Christian virtue, is the natural and necessary spirit of the "faithful" man. Living under authority, ordering his life for God, he knows self-assertion to be against the law of love. His own "rights" fade into the background. He has no time, no wish, to pay attention to them. He goes on his way quite unperturbed, fearless of what men may do to him. "Meekness" is the very opposite of servile cringing, of spinelessness or softness. "One who is sure of his standing does not have to stand upon his rights." Our Lord's "meekness" led Him to forego His "rights," to lay aside His glory. But in His meekness there was majesty. Before Pilate He stood silent, and silently the rôles were changed. Our Lord became the judge; Pilate the prisoner before the bar. The meek are of a royal race. They are co-heirs with Christ, not of Heaven only, but of earth as well, as He has told and shown us.

"Temperance" also has lost meaning. It has nothing in particular to do with drink. It is active, not passive. It means self-control, self-mastery. So far from checking self-expression, only by temperance can self find its full freedom. A motor, with no driver, is, at best, a stalled machine; at worst, a deadly menace. So is a character, a life, unless temperance unifies, controls, directs it. St. John analyzes sin as "lawlessness"; a state of inner discord; mind, heart, will, pulling different ways, nullifying,

demoralizing one another. The Spirit comes to give us temperance; to make self a unity as God designs. Here again our Lord is our perfect pattern. He had complete self-mastery. "I lay down My life of Myself; no man taketh it from Me." He proved it step by step; in beating off temptation; in the self-oblation of Gethsemane; in His last cry on Calvary: "Father, into Thy hands I commend My spirit." The Spirit's fruit was perfected in Him. So it may be in us: in faithfulness, meekness, temperance.

A Tolerance Code

TOLERANCE does not mean that I believe that your religion is as good as mine, that it does not matter what a person believes; tolerance does not mean that you must surrender a single tenet of what we hold as true, that we must whittle down our respective beliefs and convictions, reduce them to a common denominator, make them a colorless, tasteless, unacceptable general concoction.

Tolerance means, in the first place, that I go on the assumption that you are sincere in your belief that your religion is the right one; it means that we will accord to each other the right to believe whatever we wish so long as our beliefs will not interfere with the commonly recognized decencies and generally accepted proprieties; it means that we, who are of different faiths, are more anxious to understand one another than to refute one another; we are more desirous of appreciating one another's views and difficulties than we are of criticizing or condemning one another; it means that when we judge one another we shall judge with the greatest consideration and charity; it means that under given circumstances we will agree to disagree in the matter of religious beliefs, but that we are resolved not to make life miserable for one another, we are resolved not to put up barriers between us, we are not going to deprive one another of civic or social rights or privileges, just because we happen to entertain different ideas in regard to the Supreme Maker of us all.

Tolerance means more than all that: It means that we are going to have a high regard for one another's intentions, that we will not question one another's sincerity of purpose, that we will respect one another for being true to our convictions, that we will be anxious to coöperate with one another in all efforts that will make for civic, economic, or social betterment. Now, there is a good philosophy, a good justification for such an attitude of mind. I cannot possibly understand how you arrive at your religious convictions, you cannot possibly understand how I arrive at mine; there is only *One* who searches the hearts of men, and consequently there is only one who has the right to sit in judgment over us all in these matters.

—Patrick Henry Callahan.

ON GAZING AT THE ALTAR

ALTAR OF CHRIST'S blest Sacrament!
Lead us to Him whose Son was sent
To teach us prayer and sacrifice.
Accomplished, hallowed, be our choice;
Received our plea through Calvary.

Gild with Thy Heavenly light this place!
Unto each, Father, grant Thy grace.
Into the restless sea of mind
Let peace, Thy peace—abide; and bind
Doubly, our hearts to all mankind.

J. N. SAMUELS-BELBODER.

Books of the Day

By Elizabeth McCracken

Personality and Environment

HUMAN PERSONALITY AND THE ENVIRONMENT. By Charles Macfie Campbell. Macmillan. Pp. 252. \$3.00.

IN THIS BALANCED volume the Professor of Psychiatry at the Harvard Medical School makes available to a larger public the substance of six lectures delivered to lay audiences at the Lowell Institute, Boston, two years ago. The two opening chapters, treating the physico-chemical and glandular backgrounds of personality, are too technical for average readers and in this respect stand in marked contrast to the others.

By the time Dr. Campbell comes to discuss the development of the personality he writes with arresting clarity. Pointing out that the personality begins as a fertilized ovum he notes that "the structure of the individual personality is a web of living reactions woven with material supplied by the experience of the individual on the warp of the original endowment or constitution of the individual." Would that spiritual advisers and social workers alike might realize the force of his later summary! "The individual personality does not develop or evolve in the sense of merely unrolling a latent endowment and disclosing a foreordained program; it does not develop in a physico-chemical or cultural vacuum, but under the influence of the physical and social environment it receives direction and completes its organization."

The author makes his presentation concrete by extensive borrowing from biography. Characters as diverse as Capt. Scott and A. C. Benson, Santa Teresa and Helen Keller provide his illustrations, so that the volume reflects the atmosphere of the study rather than that of the laboratory.

It is refreshing to hear an outstanding psychiatrist insist upon placing the concept of self-expression in the center of the picture if justice is to be done to the fulness of human experience. "One may provisionally discuss the organism as a reactive mechanism, but in the final synthesis the stress of the presentation must be laid on the self-determining quality of the organism."

Least satisfying is the final chapter which treats the personality and the total situation. Designed to discuss ways in which the human personality strives for self-expression and grapples with the universe, it provides diverse examples but vague conclusions.

Excellent printing and binding increase the reader enjoyment of the book.

C. RANKIN BARNES.

Two Detective Stories

THE ELEVENTH HOUR. By J. S. Fletcher. A. A. Knopf. \$2.00.

THE LATE MR. FLETCHER—how we shall miss him!—left at least one manuscript, which his publishers now give us. Its setting is an English cathedral close; most of the action takes place in the cathedral itself and most of the actors are members of its staff, from dean to vergers. And the crime turns on the discovery of jewels hidden in an ancient crozier staff—a device, by the way, that Mr. Fletcher used before. The action moves along swiftly and the solution comes as a real surprise, without making too great demands on our credulity. At least, if we do not know too much about cathedrals. In real life no eminent cleric would behave the way Mr. Fletcher's Canon Steede behaves; there was no reason in the world for his frightened silence about an occurrence for which he was in no way responsible.

E.

STILL DEAD. By Ronald A. Knox. Dutton. \$2.00.

ANOTHER OF FR. KNOX'S problems for the special investigator of the Indescribable Insurance Company. The mooted question is whether the death of Colin Reiver occurred before or after the date on which a policy lapsed, or after or before the date on which it was revived. But, since the corpse develops a habit of appearing and disappearing, this is difficult to ascertain. In this way a "different" yarn is ingeniously worked out; pity only 'tis that overemphasis on a handy ice-house should give too palpable a clue at the very beginning. Otherwise Fr. Knox introduces us to a number of agreeable characters; and, for once, his religious propaganda is confined to praising the Groups.

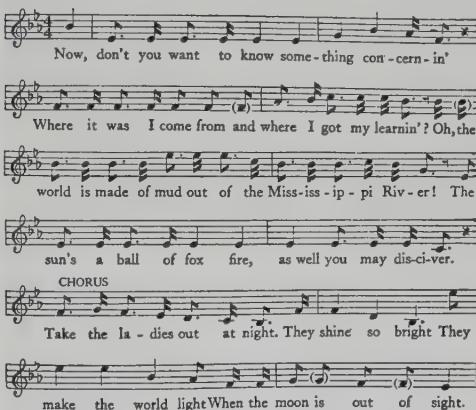
M. P. E.

American Ballads

AMERICAN BALLADS AND FOLK SONGS. Collected and Compiled by John A. Lomax and Alan Lomax. With a foreword by George Lyman Kittredge. Macmillan. \$5.00.

JOHN LOMAX is well-known to all students of balladry. In many private libraries, his *Cowboy Songs* is on the same shelf as the *Oxford Book of Ballads*, chosen and edited by Sir

THE BALLAD OF DAVY CROCKETT*



Arthur Quiller-Couch, and *The English and Scottish Ballads*, edited by Francis James Childs. It has often been said of Childs' great work that it covers all the ground comprised in its title. Only one English ballad not printed in it has been discovered since its publication, and that is not indisputably authentic. Mr. Lomax and his son do not claim to have found yet all the Amer-

ican ballads and folk songs in existence. But the opinion of students in this field is that they have closely approached that goal. They are still searching and still recording. Not only the words but also the music in many instances has been caught by them. The most representative examples are now published in this fine book.

These ballads are classified in twenty-five groups. There are, of course, Southern ballads and "spirituals," both Negro and white; there are levee songs from the banks of the Mississippi, and mountain songs from farther West. There are even a dozen ballads of childhood. Some of these are familiar; but the large majority are so new that they have never before been written, much less printed. Among the familiar ones is the ballad of Davy Crockett. Many persons know a line or two of this; but here it all is, words and music. The most striking songs are those of Lead Billy, the now famous Negro convict who sang his way to freedom. With a sound-recording machine, Mr. Lomax secured Lead Billy's tunes. His "words" are so various that his ballads appear in several of the classifications.

It is good news that this present book is only a first volume. Mr. Lomax and his son are already at work on a second. Perhaps, in time, *American Ballads and Folk Songs* will run to five volumes, as did Dr. Childs' work. There is a place for such an American collection.

Spain, Old and New

A MAN CALLED CERVANTES. By Bruno Frank. Translated by H. T. Lowe-Porter. Viking Press. \$2.50.

CASTLE IN ANDALUSIA. By Elizabeth Sprigge. Macmillan. \$2.50.

LEAN MEN. By Ralph Bates. Macmillan. \$2.50.

BRUNO FRANK, in *A Man Called Cervantes*, has accomplished a remarkable feat: he has taken the meager store of facts known about the life of Cervantes and the wealth of available historic material about the Spain of Cervantes' time; and he has written a romance in which the hero and not the background is the great interest. The Spain of the seventeenth century is here in vivid and splendid detail. In it we see, and through certain years of it we follow, the creator of the hero of *Don Quixote*. Mr. Frank does not, like so many persons, identify Cer-

vantes with his creation, though he finds in the book certain reflections of his life. Cervantes is always the genius who could write the book, and who did write it. But isn't it going a bit too far to rate him above Homer and Shakespeare?

Lovers of old Spain will read with interest Miss Sprigge's book, *Castle in Andalusia*. It is the story of an English girl who marries a Spanish aristocrat and goes to live in the ancestral castle of his family just before the revolution of 1931. The descriptions of the country and of the life in the castle are excellent. But perhaps the best thing in the book is the account of Holy Week in the nearby town. Nowhere is the strange mingling of the sacred and the profane in that celebration in old Spain more fully and sympathetically told. As a story, however, *Castle in Andalusia* is rather tiresome. People will read it for its setting.

In years to come, *Lean Men* will be "required reading" for students of twentieth century Europe. Told in the form of a novel, the book reads like a full, and fully documented, diary, written by a participant in all that is told. And indeed, the book actually is that. The author, Ralph Bates, has spent so many of the most important years of his life in Spain that he feels that he is no longer an Englishman. He saw with keen eyes many of the events of the most recent revolution. He took part in several of its most dangerous episodes. The characters of the novel are "drawn from life"—including the character of the author. Long as the book is, 555 pages, anyone who begins it will eagerly finish it.

On the Fourth Gospel

JOHN, PETER, AND THE FOURTH GOSPEL. By Gerald Webb Broomfield. Macmillan.

DR. BROOMFIELD is canon of the Zanzibar Cathedral and produced this book with so little access to other works that it is largely a minute study of the text of the Gospel itself. He believes that its author was really the son of Zebedee, but discards the tradition of a residence in Ephesus for one in Alexandria. Alexandria, indeed, cherished St. Mark as her patron, but Canon Bloomfield thinks that the name originally held in honor was "John," to which "Mark" was added by mistake. St. Luke, he argues, derived much of his special tradition originally from John personally, while the latter in turn used "Proto-Luke." John was an eye-witness and his memory for events was good, although his memory for discourses had become clouded. These contentions are supported by a multitude of correspondences within the New Testament, some of which are exceedingly ingenious. But the most vital problems in Johannine research are scarcely faced.

B. S. E.

A Scot's History of Robert Bruce

ROBERT BRUCE, KING OF SCOTS. By Agnes Mure MacKenzie. Illustrated. Maclehose, London. Imported by Macmillan. \$3.50.

THE AUTHOR of this interesting book explains in a foreword that she undertook the work not at her own instance but in response to the request of her publisher, Alexander Maclehose. She had shared the popular modern impression of King Robert as a despicable figure. However, she consented to write the book. In the course of her searchings of original sources, she discovered that this modern view of Bruce was wrong. She says: "In short, I found that the old folk-tradition was right, and that the old popular hero was a hero, a strong and beloved leader of a national struggle against heavy odds." This sudden and happy

conversion of the author is reflected in the book, which is written with a warm enthusiasm.

None the less, *Robert Bruce, King of the Scots* is a piece of real constructive scholarship. Sources have been thoroughly studied and documents have been checked with full care. There is a good bibliography and a fine set of maps. The chronological table is detailed and the table of succession contains every royal child of Scotland, from Duncan I, down to James VI. The illustrations are unusually good line drawings, by Margot Seymour.



One of the line drawings illustrating "Robert Bruce"

Wild Flowers

WILD FLOWERS. By Homer D. House. Illustrated. Macmillan. \$7.50.

THIS BEAUTIFUL BOOK, which proved to be one of the most popular books of the Christmas season, is in great demand again as a spring book. This is all the more interesting for the reason that it is, in one sense, a re-issue. Some years ago, the state of New York published a work on wild flowers, in two volumes, illustrated with colored plates of unusual fineness. The originals of the pictures from which those plates were made are now in the State Museum at Albany. This present book contains all the plates and all the material of the earlier work. The state wished to give up the publication, and Macmillan took it over, issuing it in one large volume.

There are 364 colored plates, 35 half-tone illustrations, and 20 line drawings—these last show the anatomy of plants. The descriptive matter is not only remarkably full; it also is adequately linked with the illustrations. Beneath each description is a reference to the plate or figure illustrating it. In a few instances, a key to the varieties of a flower is given: as for example to the goldenrod, the violet, and the aster. While practically all the wild flowers of the book are to be found in the East, the range covers the entire country: "from Texas to Ontario; from California to Maine," as the preface says.

From "Wild Flowers" by Homer D. House

the goldenrod, the violet, and the aster. While practically all the wild flowers of the book are to be found in the East, the range covers the entire country: "from Texas to Ontario; from California to Maine," as the preface says.

The New Deal

THE NEW DEAL is receiving a considerable amount of attention both in books and pamphlets. *A Short History of the New Deal*, by Louis M. Hacker, has been published by F. S. Crofts and Company (\$1.75). It is an interesting evaluation that will interest students of the movement. He observes that "only the very sanguine could claim that the New Deal has realized the expectations of its sponsors." A pamphlet by the same publishers entitled *The National Recovery Program*, prepared by James D. Magee and some of his colleagues at the New York University, is a helpful record of the various measures that have been adopted. Another pamphlet entitled *The New Deal in Court* contains a digest of N. R. A., A. A. A., and state decisions. It is prepared by Morris Duane, a nephew of the chancellor of the diocese of Pennsylvania, Roland S. Morris. It is published by George T. Bisel Company, Philadelphia. Another pamphlet which contains a very considerable amount of information given in the form of questions and answers is entitled *What Do You Know About the New Deal?* It is compiled by John C. Bell, Jr., of the Philadelphia Bar whose father was the former Attorney General of Pennsylvania.

C. R. W.

Brief Reviews

SON OF HEAVEN. By Princess Der Ling. Illustrated. Appleton-Century. \$3.00.

THIS IS the true story of the Emperor Kwang Hsu, told by the daughter of the well-known Chinese Ambassador, Lord Yu Keng. Kwang Hsu had a tragic life; and it is vividly set forth in these pages. From the day of his birth to the day of his death, the reader follows his ill-fated steps.

LIVING TRIUMPHANTLY might properly be called Kirby Page's autobiography. It is a supplement to his earlier book *Living Creatively*. It is not to be hastily read, but to be taken in small doses and pondered over. It embodies excerpts from Mr. Page's numerous volumes, and is written in his characteristic style, which may well be called a challenging one. Those who have profited by his earlier works will profit equally by this one. (New York: Farrar & Rinehart. \$2.00.) C. R. W.

NEWS OF THE CHURCH

C. A. Head Observing 30th Year Evangelist

Capt. Mountford's First Appointment was to Horsedrawn Caravan in England; Refuses Ordination

NEW YORK—Capt. B. Frank Mountford, national director of the Church Army, on Palm Sunday observes the 30th anniversary of his being commissioned an evangelist in the Church Army by the Bishop of London.

His first appointment was to a horse-drawn caravan which he made his home for most of three years, preaching missions, usually of two or three weeks duration, in Lancashire, England. Following that work, he was placed in charge of the Church Army Training College at Marble Arch, London. For 15 years he was on the staff of special missionaries to His Majesty's Prisons in Great Britain.

Capt. Mountford has twice been offered ordination by the Bishop of London, but declined these offers, desiring to continue to serve the Church as a layman.

During the World War he served three years in the artillery, being twice mentioned in dispatches and receiving a commission for special work as an observer.

During the past 10 years America has been his home and to the Church Army in the United States he has dedicated his remaining years of service.

In recognition of these 30 years of lay-evangelistic leadership, a special fund is being raised to assist in the training of more Church Army rural missionaries. S. Van B. Nichols, Church Army National Headquarters, 414 E. 14th street, New York City, is treasurer.

The class of trainees now being organized can receive five or six more men or women. Candidates must be under 30.

Western New York Parishes Improve

BUFFALO, N. Y.—The recovery committee of the diocese of Western New York has made careful plans for the coming months. A meeting of the clergy will be held soon after Easter. Reports from parishes show a marked improvement.

Liberian Boys Set Type, Print Missionary Paper

MONROVIA, LIBERIA—Boys in the tenth and eleventh grades at St. John's School, Cape Mount, set the type and print the copies of the *Liberian Missioner*, the recently started monthly leaflet from the Cape Mount mission, and do a most commendable job. Proof-reading in a foreign language that is not even a kindred tongue to one's own is no small feat for anyone.

Season's Last Broadcast by "Church of Air" Will be Over WABC on May 5th

NEW YORK—Last in this season's broadcasts for the Episcopal "Church of the Air" will be the address by Capt. Sir Edward Colpoys Midwinter May 5th at 10 A.M., Eastern daylight saving time, over WABC, New York.

Sir Edward, who is secretary of archives for the Society for the Propagation of the Gospel, is visiting the United States with the Rev. Canon Stacy Waddy, secretary of the S. P. G., in connection with the sesquicentennial of the diocese of New Jersey and to fill many other engagements.

The S. P. G. in February opened a new Archives Room made possible by a special gift and is to make the resources of its extraordinary collections more available than they have been. As the society was founded in 1701 its records of the eighteenth century and later are important, and of course deal intimately with early Church life in North America.

Dr. Reinheimer to Visit Latin American Districts

NEW YORK—The Rev. Dr. B. H. Reinheimer, executive secretary of the National Council's Field Department, is sailing April 10th to visit missionary districts of Puerto Rico, Haiti, Dominican Republic, Cuba, and Mexico.

He expects to collect pictures and information for missionary education. The Field Department has been placing an increasing emphasis on the use of missionary education rather than organization and financial appeals in the promotion of the support of the Church's general work. It was this policy which prompted the department to carry through the Church-wide itinerary of missionary teams last November.

The need for fresh information about our missionary work in the Caribbean and Central America is considered as especially important because of the fact that all the communions coöperating with the Missionary Education Movement will be studying Latin America throughout 1936.

Bishop of Marquette Conducts Michigan Confirmation Services

DETROIT—Bishop Ablewhite of Marquette has accepted Bishop Page's invitation to spend two and a half weeks during March and April, and approximately a similar period in May, in the diocese of Michigan, during which time he will conduct about 30 confirmation services. Bishop Page finds that visiting 120 parishes and missions during the course of a year in addition to his administrative duties, makes great demands upon his strength, and while he regrets giving up the visiting of any churches in the diocese, he is grateful to Bishop Ablewhite for his kindness.

Forward Movement, Council Heads Confer

Bishop Hobson Reports Entire Accord Between Commission's Program and Council's Plans

NEW YORK—In compliance with a resolution adopted at the last meeting of the Forward Movement Commission, Bishop Hobson of Ohio, chairman, and Bishop Maxon, Coadjutor of Tennessee, held an all-day conference at Church Missions House April 3d, with the Presiding Bishop, the president and officers of the National Council, and Miss Grace Lindley, executive secretary of the Woman's Auxiliary.

The group discussed the relative functions of the Forward Movement Commission and the National Council, and the possibilities of further coöperation in carrying out the following resolution adopted by the Commission:

"RESOLVED: That the Commission on the Forward Movement, realizing the importance of clarifying its relationship to the diocesan authorities and to the Presiding Bishop and the National Council, desires to emphasize its sense of the importance of the missionary cause of the Church in the parish, in the diocese, and in the general Church, and its desire to coöperate with the authorities of each in their respective spheres."

Under the resolution of General Convention the Commission is charged first with the duty of reinvigorating the life of the Church, and second with the rehabilitation of its parochial, diocesan, and general work. As a result of conferences held with bishops and others throughout the Church the Commission believes that its immediate task should be confined to seeking ways and means to enrich the spiritual life of the individual communicant.

Following the meeting Bishop Hobson reported that there was entire accord between the program being promoted by the Forward Movement Commission and the plans and objectives of the National Council, and further that as a result of the many conferences held throughout the Church by members of the Forward Movement Commission there is a very evident new interest and rising tide of loyalty in the success of the united program of the whole Church.

Priest, 32, Named Bishop of New African Diocese

LONDON—The Archbishop of Canterbury has appointed the Rev. J. C. S. Daly, vicar of Holy Cross, Airedale, Yorkshire, to be Bishop of the new diocese of Gambia and the Rio Pongo, West Africa. The new Bishop is only 32 years old.

Philippines Memorial to Late Bishop Webb

Holy Cross Mission Triptych Work of Rev. William H. Wolfe, for Number of Years in Milwaukee

MANILA—It is a far cry from Wisconsin to the Philippine Islands, but there has recently been dedicated, in a little mission church, in this field, a beautiful memorial to the Rt. Rev. William Walter Webb, late Bishop of Milwaukee. It consists of three paintings.

The buildings of Holy Cross Mission stand almost at the top of a high hill, overlooking the little Igorot village of Tukukan, about four miles from Bontoc, and commanding a panoramic view of the surrounding country, which rivals Switzerland in scenic beauty. The little church of pine wood, with grass roof, was enriched about two years ago by the gift of a reredos of calantas wood; triptych in form and of simple design, it improved the interior of the church very much.

That reredos has now been completed and beautified by the addition of the three paintings in the panels of the triptych. Appropriately for Holy Cross Mission, the paintings are a Calvary group. The Blessed Virgin's graceful garment of the traditional blue and St. John's of crimson, lend beautiful coloring to the picture as a whole, and all the figures, particularly that of our crucified Lord, stand out in bold relief against a very realistic background. The heavy clouds in the sky appear to be driven by a strong wind which breaks them up, and allows the light to shine through, displacing the darkness which had enshrouded the scene at the moment of the earthquake. The paintings are the work of the Rev. William H. Wolfe, who was for a number of years in Bishop Webb's diocese, and who has dedicated them in gratitude and thanksgiving to his memory.

Massachusetts Men's Clubs Leaders Study Program Plans

BOSTON—Practical help and added inspiration in the making of programs were two of the aims in connection with a series of supper conferences for officers and leaders of Church men's clubs in the diocese of Massachusetts.

The first of these was held in the Cathedral Church of St. Paul, Boston, March 25th when the Very Rev. Philemon F. Sturges, dean, emphasized the necessity of each club having a real purpose and of incorporating worship and an interest in the Church's mission in its program. Animated discussion ensued, with definite suggestions and comparison of programs resulting. This meeting was under the auspices of the diocesan field department, whose secretary, Philip H. Stafford, has been asked to establish in his office a clearing center for men's club information.

The second meeting was on April 9th in Grace Church, Lawrence; the third meeting follows on April 26th in St. Thomas' Church, Taunton.



PHILIPPINES CHURCH PAINTINGS A MEMORIAL TO BISHOP WEBB

Pennsylvanians Endorse Anti-Lynching Legislation

PHILADELPHIA—Anti-lynching bills, both federal and state, have been endorsed by the Pennsylvania diocesan department of Christian social service and institutions. Federal legislation has been considered and endorsed by an especially appointed committee of the central committee on Christian social service of the five dioceses of Pennsylvania.

The federal bill aims to fix responsibility and punish the public officers who fail to make all diligent effort to protect individuals in jeopardy from mobs; also to punish those who take part in such mob vengeance.

The state bill places lynching in the category of murder punishable by like penalties; and assault and battery committed through mob violence, in the category of felony. It holds guilty any and every person composing the mob or accessory to it.

Canadian Hymnal Revisers Progress in Undertaking

TORONTO—The committee appointed by the recent General Synod to make a revision of the Book of Common Praise has had two meetings in Toronto and made considerable progress with its undertaking.

Priest Prepares Posters

OMAHA—The Rev. G. St. G. Tyner, vicar of St. Paul's, Omaha, is a graduate in commercial art, and an accomplished illustrator. He prepared all the attractive notices and posters for the Cathedral Auxiliary who are serving refreshments in the Omaha Coliseum during the National Flower Show.

Los Angeles Churchmen Pay Tribute to "de Lawd"

LOS ANGELES—More than 500 persons March 30th paid tribute to the memory of Richard Berry Harrison, "de Lawd" of the famous play, *Green Pastures*, in St. Paul's Cathedral here. Bishop Stevens of Los Angeles delivered the eulogy.

Others participating in the service, a Requiem Mass, were the Rev. H. R. Moore, vicar of St. Philip's Church, who was the celebrant; the Rev. Douglas Stuart, vicar of Grace Church; the Rev. M. K. P. Brannan, assistant rector of St. John's Church; the Rev. Alfred W. Wilkins, vicar of St. Barnabas' Chapel; Bishop Gooden, Suffragan of Los Angeles, and the Very Rev. Dr. Harry Beal, dean of the Cathedral.

Washington Clericus Hears Dr. Bishop

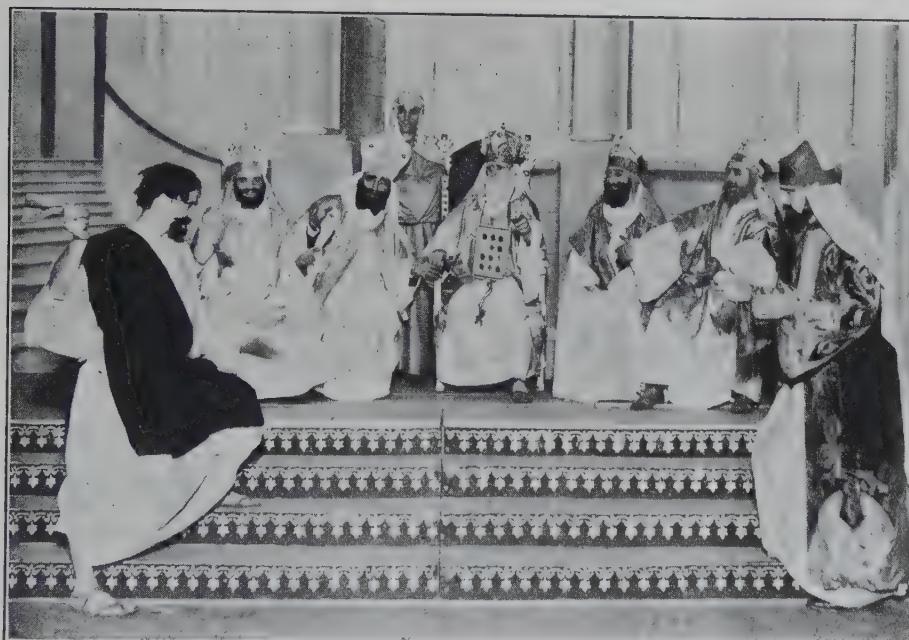
WASHINGTON, D. C.—The Washington Clericus held its March meeting in the parish hall of the Church of the Epiphany, with the Rev. Dr. George F. Dudley in the chair. A scholarly address on the Baptismal Formula in the New Testament was delivered by the Rev. Dr. William S. Bishop, of the Cathedral staff.

Concord Parish Given \$5,000

CONCORD, N. H.—Henry W. Stevens, who died recently at the age of 82, left \$5,000 to St. Paul's parish and \$1,000 to Coit House, the diocesan orphans' home. Mr. Stevens served the diocese for many years as treasurer. At the time of his death he was warden of St. Paul's parish.

Dean Heads Social Agencies Council

DENVER—The Very Rev. Benjamin D. Dagwell, dean of St. John's Cathedral, is president of the newly formed Council of Social Agencies in Denver.



EVENTS OF HOLY WEEK DEPICTED

Above is shown a scene from the mime, "The Last Supper," one of a series given on the Thursday evenings in Lent at St. Luke's Chapel, New York City. Young members of the congregation took the parts.

A scene showing Judas before the Sanhedrin from "The Passion Play" as presented for the fourth time at the Church of the Epiphany, Providence, is shown below. Nearly 10,000 persons have witnessed this play in the past three years. The presentation is under the direction of the rector, the Rev. Cassius H. Hunt.

Religious Mimes Given in New York City Church

NEW YORK—The series of religious mimes given on Thursday evenings in Lent at St. Luke's Chapel were inaugurated on the evening of March 14th, when *The Conversion of St. Paul* was presented. Young members of the congregation took the parts. Not a word was spoken by those participating. They acted the story with simple and measured gestures, while the appropriate passages of Scripture were read by one of the clergy of St. Luke's. The costumes were inexpensive.

On March 21st, *The Stations of the Cross* was the mime; March 28th, *The Sorrowful Mysteries*; April 4th, *The Last Supper*; April 11th, for the second time *The Stations of the Cross*. The Catholic Laymen's Club attended the first mime in a body.

38 Per Cent of World's Population Christian

NEW YORK—The Columbia University press estimates that if the world's population of 2,000,000,000 was reduced proportionately, according to religious faiths, to 100 persons, there would be 38 Christians, 19 Confucianists and Taoists, 12 Hindus, 11 Mohammedans, 10 Animists, 8 Buddhists, 1 Shintoist, and 1 Jew.

South Dakota Class of 91 Confirmed

STOIX FALLS, S. D.—Bishop Roberts of South Dakota confirmed a class of 91 recently in Christ Church, Lead, presented by the rector, the Rev. Edgar F. Siegfriedt. This is probably the largest class ever presented in the white field of the district.

G. F. S. Board Votes Youth Program Series

Peace, Race Relations, and Movies to be Studied; Interracial Work Authority Speaker

NEW YORK—The Board of Directors of the Girls' Friendly Society, meeting in New York April 3d and 4th, voted a program series for young people on peace, race relations, and moving pictures. This series is to be published in the *Record*, the magazine of the G. F. S., next autumn. Miss Helen C. C. Brent, national president, presided at all the sessions.

Miss Katherine Gardiner, of the Interracial Committee of the Federal Council of Churches, addressed the board on the progress being made today in all Churches along the line of educational programs for the purpose of building better interracial understanding.

A challenge to the young people's organizations of the Church in helping with the Forward Movement was presented by Bishop Hobson of Southern Ohio at the dinner meeting of the board, held on April 3d. Following Bishop Hobson's inspiring talk, the board voted that the G. F. S. should undertake, as its part in the Forward Movement, co-operation with the clergy and the Church schools in a "humble but sincere attempt to study and teach the principles of prayer to its girls."

Training in leadership has been found to be the great need of the Girls' Friendly Society, as of all organizations working with young people today. As the first step in a new series of leadership training courses, a three-day institute for the leaders of young people's groups, especially those on the faculties of summer conferences, was conducted by Mrs. Helen G. Hogue, Mental Hygiene Counsellor, Board of Education, Highland Park, Michigan, at the national office of the G. F. S., immediately following the meeting of the board. There was an attendance that filled all the available space. The topics discussed were: How Personality Grows; Personality Problems of Normal People; Ways and Means of Helping Personality to Grow; Working Toward Successful Marriage; Making Religion Real to Young People.

The gifts of the G. F. S. to help support work in the mission field were found to have been even more needed than ever, during the past few years. It was reported that without the scholarships which G. F. S. groups send to All Saints' Mission for Girls, Bontoc, the Philippine Islands, the school would have to close its doors, and that last year's gift of \$2,000 to St. Barnabas' Mission for Lepers, Kusatsu, Japan, had enabled the mission to provide much needed quarters for both the well children of lepers and for children now pronounced "symptom free." The G. F. S. this year has undertaken the support for two years of a greatly needed assistant to Miss Bremer of St. Faith's School, Yangchow, China.

Daughters of King Celebrate Jubilee

50th Anniversary of Founding of National Order in New York Church is Observed

NEW YORK—The Daughters of the King of the dioceses of New York and Long Island joined in a celebration of the 50th anniversary of the founding of the order April 4th in the Church of the Resurrection. It was in this church, then called the Church of the Holy Sepulchre, and on this very date, that the national order was organized on Easter Even, 1885. The rector of the Church of the Resurrection, the Rev. Dr. Edward Russell Bourne, is in Europe on account of ill health. His assistant, the Rev. Frank Hutchins, welcomed the Daughters to the parish.

The celebration opened with a corporate Communion, at which Bishop Larned, Suffragan of Long Island, was the celebrant and preacher, assisted by Fr. Hutchins and the Rev. Arthur P. S. Hyde, rector of Holy Rood Church, who is the chaplain of the Daughters of the King of the diocese of New York. Members of other nearby diocesan branches were present. Bishop Larned, in his sermon, stressed the fact that, in a special sense, the Daughters were called to do personal work. After clearing the way to God for others, they were to do a most delicate work, namely reach out to individuals and lead them on that way. This meant that the life of each Daughter must be absolutely real. She must be a sincere evangelist. In the truest sense, the Daughters were women with genuine vocations to God's service of ministration.

At the evening meeting in the Church of the Resurrection, Bishop Washburn, Coadjutor of Newark, was the preacher. Bishop Washburn laid stress on the forward-looking nature of the work of the order. The service was one of thanksgiving, but it was also a service of consecration and of preparation. The work of the Daughters belonged to past, present, and future.

MEETING OF COUNCIL

The national council of the Daughters held its usual spring meeting in New York at the same time as the jubilee, and the national officers took part in all the occasions of the celebration. Mrs. Ada Loaring-Clark, national president, was guest of honor, attending all the services and gatherings. Mrs. A. A. Birney, former national president, was another honored guest. Among those attending was Mrs. William Holmes, of Trinity Church, Morrisania, in the Bronx district of New York, who has been a Daughter of the King for 45 years.

Following the Thursday morning service, there was a luncheon at the Hotel Le Marquis, at which so many were present that it was necessary to engage additional tables at the last moment. Fr. Hyde and Fr. Hutchins were among the guests, and spoke. Fr. Hyde mentioned that in his parish there are four chapters of the Daughters of the King, two senior and two junior

Nebraskans Get Variety of Weather in Three Days

FULLERTON, N. E. B. R.—Weather vagaries played havoc with St. Alban's Church, Fullerton, recently. On Friday a severe dust storm decorated the interior of the church. Before the day was out a cyclonic wind blew out the sixth window to be replaced since last fall. The following day a heavy snowstorm blanketed the church, and on Sunday a mild soft air brought the patterning of falling water to accompany the music of the service. The 15 communicants remain undaunted and still "carry on."

chapters. Mrs. Loaring-Clark spoke, paying tribute to the faithful work of the Daughters everywhere and of the importance of their contribution to the life of the Church. Mrs. Holmes gave reminiscences of the Daughters 45 years ago, when she was admitted.

In charge of the arrangements were Mrs. C. Herbert Gale, national treasurer, and Mrs. George Comstock, president of the Long Island branch. Both spoke briefly at the luncheon.

Naval Men Present Window to Church in Long Beach

LONG BEACH, CALIF.—Attended by officers and men of the United States Navy, an imposing military service was held February 3d in St. Luke's Church.

Admiral Adolphus Andrews, Chief of Staff to Admiral Joseph Mason Reeves, represented the Commander-in-Chief of the Navy. The dedicatory service was held as the formal acceptance of the window presented the church by Churchmen of the fleet. Chaplain Frank Lash of the flagship *West Virginia* assisted the Rev. Perry G. M. Austin in the service, and also in the dedication.

Admiral Andrews expressed on behalf of his chief, whom illness prevented attending, of himself, his fellow officers, and the men of the service, the pride felt in the beautiful window presented the parish, and declared themselves mindful of the interest shown by the Church in the men of the fleet.

The Rev. Mr. Austin, responding to the dedicatory address of Admiral Andrews, called attention to the adjoining window, which is the gift of the people of Long Beach as a memorial of appreciation for service of men of the Navy and Marines during the earthquake period.

A letter of commendation was received from the White House.

Tree Memorial to Bishop Cheshire

RALEIGH, N. C.—As a memorial to the late Bishop Cheshire, a young willow oak, about 10 feet high, was planted in the circle in front of the main building of St. Mary's School, Raleigh, March 22d. Appropriate ceremonies marked the planting. The chaplain of the school, the Rev. Joseph F. Fletcher, conducted the devotions, and an address was made by Joseph B. Cheshire, son of the Bishop.

Churchmen Active in Federal Council

Social Service Department Lists Many Prominent Leaders from Episcopal Church

NEW YORK—The membership list of the Department of the Church and Social Service of the Federal Council of Churches reveals the names of several members of the Episcopal Church serving thereon.

The vice-chairman of the department is Bishop Gilbert, Suffragan of New York. The other Churchmen included are Edward R. Cass, general secretary of the American Prison Association; John M. Glenn, former director of the Russell Sage Foundation; Miss Mabel B. Jenkins, of Corona, N. Y.; Miss Marguerite Marsh, executive secretary of the Church Mission of Help in the diocese of New York; Miss Mary C. Smith of Minneapolis; the Rev. C. Rankin Barnes, executive secretary, Department of Christian Social Service of the National Council; and the Rev. William B. Spofford, secretary of the Church League for Industrial Democracy.

West Missouri Parish Celebrates 90th Year

LEXINGTON, Mo.—The 90th anniversary of Christ Church parish was observed March 24th. Bishop Spencer of West Missouri celebrated the Holy Communion and preached the anniversary sermon. The Rev. Dr. Milton B. Williams is rector.

King's Honors List Includes Church Workers Among Isolated

LONDON—The King's recent honors list, by the inclusion of Frances Hasell and Douglas Gane, recognized values in work conducted by the Church in rural districts and in an isolated field.

Miss Hasell, starting 15 years ago with one motor van which she drove herself into the remotest regions of western Canada, now directs 17 motor caravans, doing Church school work for Canadian children in rural areas.

Mr. Gane is a layman, a volunteer worker in London, promoting and helping largely to support the work of the S. P. G. on "the loneliest island in the world," Tristan da Cunha.

Episcopal Church Asked to Provide Pastor for Community Congregation

FARGO, N. D.—The Community Church at Fort Yates has asked the Episcopal Church to provide a pastor. Two months ago the Rev. Arthur L. Parcells took over this mission and there has been a remarkable response.

New York Rectors Reply to Criticism

Remarks of Canon Bell in London
Periodical on Neglect of Lent
Answered in Detail

NEW YORK—The clergy in and around New York, when asked what they thought about the remarks of the Rev. Dr. Bernard Iddings Bell, American correspondent to the *Church Times* (London), as published in the issue of March 22d, regarding the neglect of Lent in New York, replied that they believed Canon Bell would have written differently had he had opportunity to study the matter a little longer.

COMMENT ON REPORT DATE

Practically all the New York clergy mentioned the date of the report. One prominent rector said: "Canon Bell's report is dated March 12th, just exactly one week from Ash Wednesday. It is a misuse of language to refer to that period as 'Lent this year.' It is the first week of 'Lent this year' only."

Another rector computed the time covered by Canon Bell's report as five days. He said: "Canon Bell states, in a report dated March 12th, that 'the attendance at Lenten services, in New York at least, was, according to reports that had reached him, exceedingly and disappointingly small.' It takes a letter a day to reach Providence from New York and be delivered. Then Sunday must be left out. So Canon Bell's report is based on only five days of Lent at most. This assumes that his New York correspondents wrote to him on March 11th. He received their letters on March 12th, on which date he wrote and sent off his report."

Another rector said that he was struck by what Canon Bell reported about the "disappearance of all the ascetic features of the season." This rector went on to explain: "Only the faithful few have ever observed Lent, in New York or anywhere else. In my own parish and I know that the same is true of the other parishes in the city, the numbers keeping Lent this year are actually greater than last. We are now in the fifth week of Lent; and, while we cannot yet make any complete statement about the observance of Lent in New York this year, we can at least come nearer to it than can a dweller in another city on a basis of the first week."

FASHIONABLE WEDDINGS

Several of the clergy spoke of what Canon Bell wrote, in the same report, about the balls, receptions, fashionable weddings, and crowded theaters, which characterized "Lent this year in New York," as judged by the first week. Canon Bell stated that "at all these affairs prominent Church people are commonly present," and that "often one notes the names of the clergy listed in the papers as in attendance." One priest said to this: "In my own parish, I urge my people to help me to follow the ancient rule as to solemnizing no marriages

Cuban Visitation Schedule of Bishop Hulse is Upset by Bombings, Disorders

HAVANA, CUBA—Because of recent disturbances Bishop Hulse of Cuba was again forced to postpone some of his visitations.

"I do not think that we have been in any special danger," he says, "but it is nerve racking to have so many bombs exploding and guns going off in one's neighborhood. They shut off the water twice and tried to shut off the food supply."

He also said that an automobile full of dynamite exploded prematurely near the dean's house, as it was rolling down hill toward the car barns.

When the situation cleared up the Bishop finally was able to make the trip and visited Camagüey, Bartle, Manati, Santiago de Cuba, Guantánamo, Boquerón, and the U. S. Naval Station at Guantánamo Bay, returning to Havana April 2d. People are venturing out again at night and everywhere he was greeted with large congregations of Cubans, Americans, or British West Indians as the case might be.

Washington Hopes to Increase Additional Pledge to Church

WASHINGTON, D. C.—The diocese of Washington by reducing its own missionary budget for 1935 was able to pledge to the National Council for its emergency budget the 25 per cent increase promised by its deputies to the Convention last October. They have also added to this a pledge of \$2,900 toward the Challenge and hope to increase this.

during Lent. But this is not a law of our Church. I have officiated at weddings during Lent, though, it happens, not this Lent. My parishioners wanted me, their rector. Could I refuse? I think not. So I do not condemn my brother priests who may have officiated at weddings this Lent." Another priest, rector of a very famous parish said: "Canon Bell writes about the parlous state of fashionable circles in New York this Lent. He judges by what he reads in the daily papers. It is a pity he does not know how generously they are giving, both of their time and money, to the Church."

The impression of all the clergy is that people, contrary to Canon Bell's impression, are using widely and well the special opportunities provided for them "this Lent in New York." Noonday services are well attended, quiet days have good attendances, and study classes have excellent registration. In several churches, one day a week is kept as a day of intercession, each participant keeping a period of fifteen minutes. So far, no one has failed to come to the church at the appointed time. The Pence Plan has been adopted for Lent in some parishes. Parishioners, in addition to their regular mite boxes, have taken the pence boxes, promising to put in a penny for every meal. Groups of women are meeting regularly for social service work. In fact, in this, the fifth week of Lent, the evidence goes to show that Lent is being better observed than in some other years. This is attributed partly to the Forward Movement.

"Great 40 Years" of Chicago Recorded

Dr. John Henry Hopkins Writes
History of Diocese; Story Part of
Centennial Literature

CHICAGO—The story of what he terms "The Great 40 Years" of history of the diocese of Chicago has been written by the Rev. Dr. John Henry Hopkins, rector emeritus of Church of the Redeemer.

In his story Dr. Hopkins recalls that controversy ran high in the diocese at the beginning of the period—1893. The Oxford Movement was the background of the controversy, he says, telling of the "Romophobia" which popped up.

The development of suburban parish life, the spiritual growth of the diocese, and enlargement of the missionary horizon have been the most prominent features of the 40-year period, declares Dr. Hopkins. He recalls the launching of the Nation-wide Campaign as a result of the Detroit General Convention and the impetus in missionary giving which followed. He points out that total contributions to parochial, diocesan, and general Church work mounted in the diocese of Chicago from \$800,000 in 1918, to \$1,400,000 in 1921.

The development of the musical life of the diocese has been another outstanding factor, according to Dr. Hopkins. There was an active choir association in Chicago prior to 1893 but this died out and at the time of the Columbian Exposition in that year few strong choirs existed in the diocese. Not until 1900 was any considerable attention given to Lenten music.

One chapter of Dr. Hopkins' story is devoted to character sketches of leading clergy of the "Great 40 Years." He recalls Dr. Clinton Locke of Grace Church, "a gentleman of the old school," and founder of St. Luke's Hospital. He also recalls an unnamed rector—"that ruggedly individualistic parson whose chief attainment was the parish register at St. John's, Lockport. When he resigned he adorned the register with his personal opinions of the communicants—enough libel suits to flood Cook county's largest courthouse could have ensued."

"The diocese enters its second century," concludes Dr. Hopkins, "under Bishop Stewart's leadership, loyal to the core to the Catholic faith in Jesus Christ and His Church; enthroning both creed and altar aright in its devotional life; alive, devout, generous, organized brilliantly to its farthest corner, and united in many-sided fellowship and aglow with eager promise."

The story forms part of the centennial literature of the diocese, 1935 being the centennial year.

Milwaukee Noonday Services

MILWAUKEE—Downtown Lenten noonday services are being held during Passion Week and Holy Week at St. James' Church here. Preachers are the Rev. Messrs. F. D. Butler, Kenneth Martin, and Evan J. Evans.

No Improvement in Receipts to April 1st

Dr. Franklin Reports Council Forced to Borrow More Money; Appeals for Better Accounting

NEW YORK—Receipts from the dioceses to April 1st, according to Dr. L. B. Franklin, treasurer of the National Council, are no better than last year "in spite of the strong emphasis placed by General Convention upon preserving the integrity of missionary funds and the practice of the partnership principle."

"Even allowing a full month for collections the amount remitted is only 57 per cent of what was due upon the 'Expectations,'" he said. "As a result more money has been borrowed. The dioceses remitting nothing in the first three months are in the main the ones found in the same list last year."

"The report of five diocesan treasurers, picked at random, indicate where the trouble lies. For the first two months of the year the reports show:

	Diocese "A"	Diocese "B"	Diocese "C"	Diocese "D"	Diocese "E"
Number of congregations to whom quotas assigned or pledges received...	58	28	170	62	89
Number of congregations from whom remittances were received	18	11	58(a) 11	42	
Percentage of congregations remitting in two months..	31%	39%	34%	18%	47%

(a) Not including small remittances from Church schools and Woman's Auxiliary.

"It is hardly conceivable that 66 per cent of the 407 congregations collected no money specifically designated for the Church's Program in the first two months of the year. Where is that money?"

"General Convention of 1934 adopted a resolution stating that 'money contributed for the missionary work of a diocese and of the Church at large constitutes a trust fund.' Without implying the misuses of such funds, a faithful trusteeship would seem to require reasonably prompt remittances."

"Let us all work for a fine report on May 1st!"

Chicago Holy Week Feature

CHICAGO—A new feature of Holy Week noonday services in the Loop this year will be the presence each day of a parish choir. Arrangements have been made by the Church Club for a brief musical program preceding the regular speaking program each day during Holy Week when Bishop Stewart of Chicago delivers the addresses. The choirs of St. Luke's Pro-Cathedral, Evanston, and the Church of the Advent have consented to participate.

Indian Girls Train to be Nurses

PHILADELPHIA—Two Indian girls are in the new class for training as nurses at the Episcopal Hospital here. Miss Nora Allman is a graduate of the Haskell Institute in Kansas, and Miss Norma Armstrong is a graduate of the Iroquois School, Iroquois, N. Y.

New York Catholic Laymen Appeal to Bishop Page

NEW YORK—Protesting the proposed celebration of the Holy Communion in a Methodist church by the Very Rev. Dr. K. B. O'Ferrall, dean of St. Paul's Cathedral, Detroit, the New York Catholic Laymen's Club appealed to Bishop Page of Michigan to intervene "and prevent such contravention of the law and order of this Church."

The memorial reads:

"The members of the Catholic Laymen's Club, while standing firmly for any honest move toward Christian unity, desire to record their profound regrets that the dean of the Cathedral in Detroit, or any other minister of the Protestant Episcopal Church should so far disobey the letter and spirit of the rubrics and the traditions of the Church as to intend to officiate at the administration of the Holy Communion in the Central Methodist Church of Detroit Maundy Thursday evening, and appeal to the Bishop of Michigan to intervene and prevent such contravention of the law and order of this Church."

Canon Douglas to Give 1935 Hale Lectures

Addresses at Seabury-Western Seminary to Deal With Church Music

EVANSTON, ILL.—The 1935 Hale Lectures at Seabury-Western Theological Seminary will be given May 2d to 17th by the Rev. Canon Charles Winifred Douglas, famous American composer and authority on Church music.

The subject will be The Praise of God: Church Music in History and Practice.

The lectures will deal with Foundation Principles of Church Music, Music of the Eucharist Before the Reformation, Music of the Eucharist Since the Reformation, Office Music Before the Reformation, Anglican Office Music, The Liturgical Hymn, Anglican Eclectic Hymnody, and A Century of Reform.

Forward Movement Credited With Increased Interest in Rhode Island Lenten Services

PROVIDENCE, R. I.—The diocese of Rhode Island states that according to reports from various churches and missions congregations have been larger during this Lent than for many years. The increased interest is due, observers say, to the momentum of the Forward Movement authorized by the Atlantic City General Convention and headed by Bishop Hobson of Southern Ohio.

Improvements in Denver Mission

DENVER—A new roof and a new coat of paint are being put on Epiphany Mission, Denver. In addition, a member is giving a new organ, the sanctuary is being remodelled, and new dossals and a new canopy for the altar will be installed within a short time. The Rev. R. A. Russell is vicar.

Dallas Dean Protests Detroit Dean's Plan

To Celebrate Holy Communion in Methodist Church Held Contrary to Church, Prejudicial to Unity

DALLAS, TEX.—Reports that the Very Rev. Kirk B. O'Ferrall, dean of the Detroit Cathedral, planned to celebrate the Holy Communion in a Methodist church in Detroit Maundy Thursday, brought a protest from the Very Rev. George Rogers Wood, dean of St. Matthew's Cathedral here, and his assistants, the Rev. Edward C. Lewis and the Rev. Lisle W. Thaxton.

"I have, of course," he wrote to Dean O'Ferrall, "absolutely no jurisdiction or authority of any kind, sort, or description over you or your Cathedral, but as a fellow priest of the One, Holy, Catholic and Apostolic Church, and as one who is of equal ecclesiastical rank as yourself, namely a dean of a Cathedral, I do hereby and herein protest against the contemplated action on your part as being contrary to the mind of the Church as expressed for twenty centuries, in her creeds, her theology, her liturgy, and her canon law; and, secondly, as being prejudicial to all movements toward Church unity that are being made by scholars in practically all of the Christian bodies, and that the contemplated action will tend to rend further the Body of Christ."

Della Robbia Dance in New York Parish

NEW YORK—For the 15th time, the feast of the Annunciation was celebrated at St. Mark's Church-in-the-Bouwerie March 24th with the special ritual arranged by the rector, the Rev. Dr. William Norman Guthrie. The church, including the gallery, was full, many of the clergy being among those present.

This now famous ritual has been the occasion of much controversy. But even those who differ most widely as to its canonical soundness agree that it is beautiful and wholly reverent. The first lesson, the story of the Annunciation from St. Luke's Gospel, was read by one of the assistant clergy. The second lesson consisted of Dante Gabriel Rossetti's poem, "Ave Maria." This was read by Dr. Guthrie, to organ accompaniment, with striking and fine effect. The prayers included familiar Prayer Book collects and Henry Adam's exquisite poem, "To the Virgin of Chartres." Dr. Guthrie read this poem, standing before the altar.

The Della Robbia dance was, with all its mystic charm, less impressive than the other parts of the service.

Colorado Clergy Retreat

PUEBLO—The clergy of the southern deanery, including the rectors of the churches in Pueblo, Colorado Springs, Canon City, and La Junta, met for a one day's retreat the first Monday in Lent at Holy Trinity, Pueblo. The Rev. G. A. C. Lehman, vicar of St. Mary's Chapel, Denver, was conductor of the retreat.

Attractive Missions Exhibit in Boston

Original Program Based on Itemized Apportionment Distributed by Massachusetts

BOSTON—The original missions exhibit with accompanying program held in the Cathedral Church of St. Paul April 5th to 7th, was based on the itemized apportionment (or personalized budget) which the diocese of Massachusetts distributed to its parishes upon request. Each of 10 Cathedral organizations assumed responsibility for arranging an exhibit for one of 10 mission fields: the Men's Club chose Honolulu; Monday Auxiliary, Southern Mountains; Tuesday Evening Bible Class, Japan; Young People's Fellowship, Our Diocese; the Dean's Group, Work for Negroes.

Intensive study resulted. To the diocesan headquarters came eager applicants anxious to know the color of the roofs of Central China College buildings, for a model was in the making; to ask the loan of material illustrative of the work in Alaska. Anyone having snapshots of missionaries or souvenirs from the mission fields, hunted them up and loaned them, for there was an extensive loan exhibition as well as an array of articles straight from the mission fields and for sale.

The Rev. Dr. Arthur M. Sherman, formerly of China, gave two inspiring missionary addresses. Movies of the mission fields were shown. Southern Mountain ballads were sung. There were readings of Negro poetry, a lecture on Japanese Flower Arrangement, and, most spectacular of all, an invocation in the Dakota language by David Buffalo Bear, an older member of the Sioux Indians, who is a member of the Cathedral congregation. A special missionary service, the gathering of groups for dinner and for tea, all had place in the series of events.

The fervor with which the Cathedral members took hold of the idea and saw it through was a revelation; it was entirely a congregational effort. Early in the preparatory stages, Dean Sturges said that the enthusiasm and resulting study alone made the venture worth while.



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Clergymen Seek Union Charter from A. F. of L.

NEW YORK—Thirty New York City Christian and Jewish clergymen have signed an application for a labor union charter from the American Federation of Labor.

Among the signers of the petition for a charter are the Rev. Messrs. Edmund B. Chaffee, David Corey, James Myers, John Paul Jones, Philip P. Elliott, Dean Henry Van Dusen of Union Theological Seminary, the Rev. Bradford Young, and Rabbi Alexander Lyons.

The purpose of the clergyman's union is to identify clergymen with the labor movement and to help the cause of labor. Locals of the union have also been formed in northern New Jersey and Salzburg, Pa.

Members of the New York local have aided as pickets and speakers in a number of strikes.

Larger Attendance in Indianapolis

INDIANAPOLIS—The diocesan noonday Lenten services which are held in Christ Church, Indianapolis, have been better attended this year than ever before.

Erie Archdeacon Conducts Mission

GUTHARTVILLE, PA.—The Ven. Harrison W. Foreman, archdeacon of Erie, conducted a successful mission here for adults and children, the week of March 13th.

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Trenton, N.J., Church Building Constructed

Rapid Progress Being Made on Structure for St. Monica's Mission; Cornerstone Laid March 31st

TRENTON, N. J.—Building is proceeding rapidly on the new church for St. Monica's Mission, a long needed development in the work among the colored people of this city. The mission was organized in 1919 and a loyal congregation led by the Rev. August E. Jensen has developed a strong Church life.

Despite the difficulty of the times Fr. Jensen was able to secure gifts and pledges from his flock which warranted the archdeacon, the Ven. R. Bowden Shepherd, in authorizing the new construction. One of two residences owned by the mission has been torn down and a small but adequate church is being built on the old foundation, slightly enlarged. The other house will be put in shape as a parish house. The cornerstone was laid on March 31st by Archdeacon Shepherd.

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Christians Called to Prayer for Peace

Churches, Beginning in Holy Week, Urged to Pray for Peace in Every Public Worship Service

NEW YORK—An appeal to the Christian people of all nations to join in a world concert of prayer has been issued by the Federal Council of the Churches of Christ in America, in collaboration with the Universal Christian Council and the World Alliance for International Friendship Through the Churches.

Describing the present as an "ominous hour when the spectre of war again haunts the world" the call urges the Churches, beginning in Holy Week, to pray for peace in every service of public worship and to continue this practice "as long as the threat of war remains."

Recalling the suffering of Christ, the message declares that "the world for which He died seems ready to crucify Him afresh" and expresses the judgment that only the spiritual power which can be released by a united fellowship of prayer "is adequate to stay the rising current of selfish nationalism and bring peace to a disordered world."

The appeal for a world concert of prayer is being made not only to the Churches of this country but also to all the non-Roman bodies of Europe and of Asia. Through their membership in the Universal Christian Council, the Eastern Orthodox Churches are also comprehended in the invitation. Virtually all the non-Roman Churches of the world are included and since the Pope has independently issued a message to Roman Catholics, the movement of prayer for peace is expected to embrace Christendom as a whole.

According to the announcement made by the office of the Federal Council of Churches, the "world concert of prayer" may continue for several months and, if so, a series of concrete suggestions for prayer and intercession will be issued at the beginning of each month.

Bishop of Salina Selects

G. T. S. Associate Missioner

NEW YORK—Bishop Mize of Salina has chosen Richard Kent Nale, a senior in the General Theological Seminary, to become associate missioner at Hays, Kansas, in the district of Salina, succeeding the Rev. George C. Wyatt, a graduate of two years ago, whose term expires. Mr. Nale will join the staff of the Associate Mission, where he will work with the Rev. Robert H. Mize, Jr., and the Rev. Carl Lemm-Marugg. Fr. Wyatt will become rector of a self-supporting charge in the district, built up by him in the past two years.

The Associate Mission is manned by General Theological Seminary alumni and is supported entirely by the student body of the seminary. Bishop Mize, who personally chooses the missioners, was the guest of the seminary during the week of March 17th.

Hankow Communicants Make Clothes for Poor

Church of St. John Baptist Members Aid Others in Need

HANKOW, CHINA—Christians the world over are taught by their Lord that it is more blessed to give than to receive. Progress in learning this lesson in the School of Charity was shown recently by communicants of the Church of St. John Baptist, Hankow, who undertook the making of some warm clothing for distribution to a few of the city's very poor on the Chinese New Year.

A member of the parish vestry, on his own initiative, contributed several bales of cotton, in which his company trades. Others then made gifts of money amounting to over \$200, with which cloth was bought and wages were paid to 50 poverty-stricken women, who came daily to the church compound to make the "raw materials" into warm, padded garments.

Mrs. Milton H. K. Ling, wife of the priest in charge, together with the trained nurse from the parish primary school of three hundred students, some of the school teachers, and seventeen women communicants of education assumed direct oversight of the work, which required the presence all day long of several people to give out materials, see that the cloth was properly cut, etc. After a week of strenuous activity, 206 padded garments stood in piles, ready for distribution, but instead of giving them all out at St. John Baptist's, Fr. Ling sent an equal number to each of our ten parishes in Wuhan. Inside every garment were four Chinese characters—"Ni lan wo lo" (If you are warm, I am made happy), with an indication that the gift came from a Christian source.

Religious Holidays in Mexico Abolished

MEXICO CITY—The government has forbidden holidays on Thursday, Friday, and Saturday of Holy Week. Holidays appointed by the government will take their place in the month of May. The government has abolished all religious holidays. Until now banks, stores, schools, and all other organizations have always closed for Holy Week.

Something of the stringency of the law in the licensing of priests is shown in the fact that only one is allowed in the entire state of Oaxaca.

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Coöperation Promised in Extensive Endeavor to Improve Religious Life of Washington

WASHINGTON, D. C.—Indicating Roman Catholic coöperation in an extensive endeavor to improve the religious life of Washington, on the part of Jews and Christians of all names, Archbishop M. J. Curley, of the archdiocese of Baltimore, which embraces the District of Columbia, has written as follows in a letter addressed to Canon Anson Phelps Stokes, secretary of the Committee on Religious Life in the Nation's Capital:

"Supplementing and confirming my letter of October 31st, I am writing to say that I not only agree in principle with the purposes and plans of the committee, but also am hereby duly authorizing Monsignor Buckley and Monsignor Connelly and Dr. Cartwright to serve on that committee—and any one or more of them on the proposed Service Committee of the Government Employees, coöoperating in such ways as they may think best in making the movement of the largest possible service, especially to Catholics in government service in Washington. I am today notifying each of the above named priests of their appointment on your committee. Please get in touch with them after a few days and notify them of their meetings. Wishing you every success in your work, I remain," etc.

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Regional Conferences Results Summarized

282 Attend Sessions Sponsored by Field Department; Dr. Reinheimer Lists Impressions

NEW YORK—The Rev. Dr. Bartel H. Reinheimer, executive secretary of the National Council's Field Department, has summarized as follows the discussions of the regional conferences directed by that department which were completed early in March, with the exception of one to be held in Boston April 23d and 24th. Dr. Reinheimer says:

"With the Boston conference in the present series not yet reported, the attendance reached 282. There was a fine representation on the part of the bishops, and the clergy and laymen present included diocesan field department chairmen, diocesan executive secretaries and treasurers, aides of the department, and local clerical and lay leaders. For the first time, diocesan and national officers of the Woman's Auxiliary were included.

"Never before have conferences arranged by the department disclosed such an interest in missionary education and in ways and means to personalize missionary giving. Great interest was displayed in the proposals submitted for putting into effect the new canon aimed at greater uniformity in diocesan accounting. The whole experience of the Church in the matter of diocesan and parish quotas was reviewed. Preliminary discussions were held with the bishops and representatives of the dioceses on the subject of their "objectives" for the 1936 budget.

"Finally, from the point of view of the field department, there was no more hopeful note than the apparent general recognition that the dioceses must strengthen their organization and program of field work to compensate for the reduced scale of national field work provided for in the Emergency Schedule."

Rev. F. P. Houghton Visits Seminaries

NEW YORK—The Rev. Frederick P. Houghton of the Field Department, National Council, is visiting the seminaries, giving addresses on the Church's Program.

S.P.C.K. Observes 237th Year

LONDON—The Society for Promoting Christian Knowledge March 8th observed the 237th anniversary of its foundation in 1698.

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West Virginia Convocation Reports Successful Result of Crusade in Epiphany

CHARLESTON, W. VA.—The northwestern convocation of the diocese of West Virginia reports success for the crusade held during the Epiphany season.

Crusades were held for periods ranging from one to two days in 12 points within the convocation by teams consisting of a bishop, a priest, a layman, and a laywoman. Group conferences were held during the day, dinner meetings with the men and mass meetings in the Church during the evening.

Results noted are: new branches of the Woman's Auxiliary, one Church school re-established, in one parish the largest confirmation class ever presented, new branches of the Layman's League, volunteers for Church school teaching, in one parish the organization of a parish council. The offerings taken at the services produced sufficient capital to underwrite the entire crusade expense.

Dr. Hyatt Honored by Belgium

NEW YORK—The Rev. Dr. Harry Middleton Hyatt, honorary associate rector of the French Church du Saint-Esprit in New York, and director of the Alma Egan Hyatt Foundation, has been made an officer of the Order of the Crown of Belgium, in recognition of services to Belgium and distinguished scholarship. Jean Capart, a member of the Royal Academy of Belgium and of the Institute of France, brought this honor from Belgium to Dr. Hyatt, and delivered to him on March 23d the diploma and medal which are the symbols of this office. Mr. Capart is a noted Egyptologist now lecturing in the United States. Dr. Hyatt received a similar honor from France late in 1933.

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All Faiths Offer Aid After Utah Cathedral Fire

SALT LAKE CITY—Roman Catholics, Jews, Mormons, and Protestants offered the use of their buildings to the congregation of St. Mark's Cathedral after the fire in the Cathedral March 31st.

The congregation decided to accept the offer of the old Masonic Temple. It is next door to the Cathedral.

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Teusler Birthday is Hospital Holiday

St. Luke's, Tokyo, Changes Founder's Day Observance as Tribute to Late Head of Institution

TOKYO—Beginning with this year, St. Luke's International Medical Center and St. Luke's College of Nursing, Tokyo, changed the institution's annually celebrated Founder's Day from February 11th to February 25th, the birthday of their founder, the late Dr. Rudolf Bolling Teusler. This action was brought about upon the unanimous wish of the more than 500 members of the Medical Center's staff as an annual tribute they and succeeding doctors and nurses might pay to the life of effort Dr. Teusler had contributed in building the modern medical plant.

Leading up to the change of Founder's Day, the large hospital and nursing college staff in its meetings came to the conclusion that the present need of the hour was an endowment to carry on the program of service outlined by Dr. Teusler before his death. In seeking for a plan to erect something on their own part as a memorial to their late director and leader, Bishop Binsted, acting director since Dr. Teusler's death last August, and Dr. Tokutaro Kubo, medical director, offered the staff an opportunity to begin the large endowment fund to be raised this year in Japan and the United States for the Medical Center. The plan met with the immediate approval of the entire medical and technical staff and on the occasion of the first formal celebration of the hospital's founding to be

held on Dr. Teusler's birthday, Bishop Binsted announced that a total of 25,365 yen had been pledged by doctors, nurses, technicians, secretaries, janitors, and messenger boys. Bishop Binsted stated that the amount so contributed by the staff exceeded his expectations and was a very "real expression of their love and devotion to Dr. Teusler and an evidence of their faith in the value of the great medical center," now a living memorial to the man who had given his life to bring it to its present state.

Committee Vacancy Filled

KANSAS CITY, Mo.—With the resignation and the removal from the diocese of West Missouri of the Rev. Dr. James P. DeWolfe, former secretary of the standing committee, the Rev. E. W. Merrill was elected to fill that office, and the Rev. Richard M. Trelease was elected to fill the vacancy in its membership. The address of the secretary of the standing committee is 802 Rialto Building, Kansas City.

Memorial Tablet Dedicated

DERBY, CONN.—Bishop Chauncey B. Brewster preached the memorial sermon at St. James' Church here March 16th at the dedication of the bronze tablet in memory of the late Rev. George Hickman Buck.

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Bronx W. A. Meeting April 11th

NEW YORK—The Bronx branches of the Woman's Auxiliary will hold a neighborhood meeting April 11th in St. Mary's Church, Mott Haven. Bishop Cook of Delaware, president of the National Council and Assessor to the Presiding Bishop, will be the preacher at the 11 A.M. service.

After luncheon there will be a missionary meeting, with Miss Florence P. Pickard of Splash Dam, Va., a missionary in the mountains of Southwestern Virginia, the speaker.

The Holy Cross Magazine

Published Monthly by the
Order of the Holy Cross

April, 1935 Vol. XLVI. No. 4

Catholic Values. Leicester C. Lewis
Liturgical Prayer. W. S. Chalmers,
O.H.C.

The Three Legged Stool—A Story. An
English Sister

*Theodulph of Orleans, and the Palm
Sunday Hymn.* W. P. Sears, Jr.

Redeemed, Regenerated, Risen. James
O. S. Huntington, O.H.C.

*Five-Minute Sermon—The Union of
God and Man.* W. S. Chalmers,
O.H.C.

Notes on the Doctrine of God. M. B.
Stewart

*Some Modern Problems of the Spiritual
Life.* F. H. Sill, O.H.C.

Some Ideals of Our Prayer-Life. Karl
Tiedemann, O.H.C.

Nova et Vetera. Monachus Minor
Community Notes Book Reviews
A Kalendar of Praise and Prayer

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"May they rest in peace, and may light perpetual shine upon them."

FRANCIS G. BURGESS, PRIEST

ROME, ITALY—The Rev. Francis Guild Burgess, author and retired priest, died her March 17th after a short illness.

He was the author of *The Romance of the Book of Common Prayer*. Another book of his, tentatively entitled *Pen Pictures of the Prayer Book Gospels*, is to be published this fall by the Morehouse Publishing Co.

Fr. Burgess, who retired in 1927 from the rectorship of the Church of the Holy Spirit, Nice, France, was born in Dedham, Mass., the son of Caroline Frances and Ebenezer George Burgess. He attended Amherst College, receiving the Bachelor of Arts degree in 1878 and the Master of Arts degree in 1884. He studied for the ministry at Berkeley Divinity School, being ordained deacon in 1881 and priest in 1883.

During 1881 and 1882 Fr. Burgess was assistant at Holy Trinity Church, Middletown, Conn. He was assistant at St. Stephen's Church, Philadelphia, 1883-84; rector of St. John's Church, Worcester, Mass., 1884-97; assistant, St. James' Church, Florence, Italy, 1897-1911; assistant, Church of the Holy Spirit, Nice, 1911-12, becoming rector in 1914.

He is survived by his widow and a daughter.

PERCIVAL C. PYLE, PRIEST

NEW YORK—The Rev. Percival C. Pyle, rector of the Church of St. Edward the Martyr since 1908, died March 30th in Memorial Hospital of uremic poisoning. Fr. Pyle was in his 67th year. The funeral service was at the Church of St. Edward the Martyr April 2d, with a Requiem Mass. Interment was in Kensico Cemetery, Westchester.

Fr. Pyle was born in Wilmington, Del., August 25, 1869, the son of Mary Ann West and Isaac Cook Pyle. He prepared for college in the public schools of Wilmington. In 1890 he was graduated from St. Stephen's College. In 1893 he received his Master of Arts degree from that same college; and, in 1912, St. Stephen's conferred upon him the honorary degree of Doctor of Divinity. He was graduated from the General Theological Seminary in 1893. That same year he was made deacon; in 1894 he was advanced to the priesthood.

Fr. Pyle was curate of St. Mark's Chapel, Jersey City, N. J., from 1894 to 1896; rector of Grace Church, Greenville, Jersey City, N. J., from 1896 to 1902; rector of St. Barnabas' Church, Stottville, N. Y., from 1902 to 1907. From 1907 to 1908, when he came to the Church of St. Edward the Martyr as rector, he was curate at Grace Church, Newark, N. J.

During Fr. Pyle's rectorate, the Church of St. Edward the Martyr has become widely known for the beauty of its worship.

Fr. Pyle is survived by two married sisters and a brother.

F. H. STEENSTRA, PRIEST

MAUCH CHUNK, PA.—The Rev. Frederick Henry Steenstra, rector of St. Mark's Church here, died suddenly April 2d.

The Rev. Mr. Steenstra was born at Cambridge, Mass., the son of Peter Henry and Susan Brown Steenstra.

He was graduated from Harvard University in 1900 with the degree of Bachelor of Arts, and in 1904 with the degree of Master of Arts. In 1905 he received the degree of Bachelor of Divinity from the Episcopal Theological School.

He served as curate at Grace Church,

New York City, from 1905 to 1907; was rector of Emmanuel Church, Manville, R. I., 1907 to 1910; St. Chrysostom's Church, Wollaston, Quincy, Mass., 1910 to 1920; St. Andrew's Church, Stillwater, Okla., 1920 to 1922; Church of the Good Shepherd, Houlton, Maine, 1922 to 1923; St. Mark's Church, Warren, R. I., 1923 to 1927 when he became rector of the church here.

Surviving are his widow, Elsie V. Steenstra; two sons, Edward F. Steenstra, Westbrook, Conn.; and Walter H. Steenstra, of Austin, Texas; and two sisters, Misses Mary and Isabel Steenstra,

Church Services

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Confessions: Saturdays, 4:30-5:30; 7:30-8:30.

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Confessions: Sat., 3-5, 7-9 P.M. Sun., 9:15 A.M.

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NEW YORK

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Week-days: 7:30, Holy Communion (also on Saints' Days at 10). 9:30, Morning Prayer. 5, Evening Prayer (choral). Organ Recital, Saturdays, 4:30.

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Week-day Masses, 7, 8, and 9:30.
Confessions: Thursdays, 4:30 to 5:30; Fridays, 7 to 8; Saturdays, 3 to 5 and 8 to 9.

HOLY WEEK

Tenebrae: Wed., Thurs., and Fri., at 8 P.M.

MAUNDY THURSDAY

High Mass, with Holy Communion and Procession to the Altar of Repose, 7 A.M.

GOOD FRIDAY

Mass of the Presanctified, Singing of the Passion and Worship of the Cross, 10 A.M.
Preaching of the Cross (Rev. Spence Burton, Superior, S.S.J.E.), 12 to 3.

HOLY SATURDAY

Blessing of the New Fire and Paschal Candle, First Mass and Vespers of Easter, 10 A.M.

HOLY WEEK CONFESSIONS

Monday and Tuesday, 4 to 5; Wednesday, 4 to 6; Thursday, 11 to 1, 2 to 6, 7 to 8; Friday, 12 to 5, 7 to 8; Saturday, 11 to 1, 3 to 5, 7 to 9.

St. Thomas Church, New York

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Sunday Services: 8 A.M., 11 A.M., and 4 P.M.
Daily Services: 8:30 A.M., Holy Communion;
Noonday Service 12:05 to 12:35.

Thursdays: 11 A.M., Holy Communion.

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Week-days: 8-12 (except Saturday), 3 P.M.

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REV. FRANK L. VERNON, D.D., Rector

Sunday: Low Mass 8 and 9 A.M. High Mass and Sermon, 11 A.M. Evensong and Devotions, 4 P.M.
Daily: Masses, 7 and 7:45 A.M. Also Thursdays and Saints' Days, 9:30 A.M.
Confessions: Saturdays, 4 to 5 and 8 to 9 P.M.

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Week-day Mass, 7 A.M. Thurs., 6:45 and 9:30.
Confessions: Saturdays, 4:30-5:15, 7:15-8:15.

of Cambridge, Mass., now visiting in California.

The funeral service was held in the church April 5th.

J. R. VAN DERLIP

MINNEAPOLIS—John Russell Van Derlip, prominent Churchman, attorney, and art patron, died after a brief illness at his home in Minneapolis March 16th in his 75th year.

A native of Danville, New York, he was the son of John Russell Van Derlip and Anna Day. He was admitted to the bar in 1881. In 1883 he came to Minneapolis, becoming a member of St. Mark's Church, which parish he served as senior warden for many years. He was prominent in all diocesan affairs, having served as a deputy to four General Conventions; was a member of the standing committee of the diocese of Minnesota for many years; and for 35 years was a member of the board of trustees of St. Mary's School for Girls at Faribault.

The burial service was held in St. Mark's Church, Minneapolis, March 19th, Bishop McElwain of Minnesota, Bishop Keeler, Coadjutor of Minnesota, the Rev. Dr. Charles P. Deems, rector of St. Mark's, and the Rev. H. L. Russell, assistant rector, officiating. Interment was in Lakewood cemetery, Minneapolis.

Most of Mr. Van Derlip's estate was left to Church and charitable institutions, and to the Minneapolis Art Institute. Among these gifts are bequests to the following: \$40,000 to St. Mark's Church; \$5,000 to the Little Sisters of the Poor; \$50,000 to the Domestic and Foreign Missionary Society of the Church; \$20,000 for the benefit of St. Mary's Hall, Faribault; \$25,000 to the diocese of Minnesota, Inc.; \$10,000 for the Church Home for the Aged in St. Paul; \$10,000 to St. Peter's Church in Danville, N. Y.

MRS. F. LeB. ROBBINS

NEW YORK—Mrs. Lucy Morton Robbins, widow of the Rev. Francis LeBaron Robbins and mother of the Rev. Dr. Howard Chandler Robbins, died suddenly in Tucson, Ariz., March 22d, of heart failure, in her 77th year. Mrs. Robbins was spending the winter in Tucson, according to recent custom, with her daughters, Mrs. E. Frere Champney of Greenfield, Mass., and Mrs. William Grinnell Landon of Lancaster, Mass.

A private service was held in Grace Church, Tucson. Afterward Mrs. Champney and Mrs. Landon came east with the body. The funeral service was held in St. James' Church, Greenfield, March 26th. Interment was in Greenfield.

Mrs. Robbins is survived by five children: Mrs. Champney, Mrs. Landon, Mrs. Malone, Col. Francis LeBaron Robbins, and the Rev. Dr. Robbins. Dr. Robbins, who is professor of Pastoral Theology in the General Theological Seminary, is away on a term's leave of absence in the Holy Land.

EDGAR PRIEST

WASHINGTON, D. C.—Edgar Priest, for nearly 30 years organist and choirmaster of Washington Cathedral, died suddenly

March 29th at the age of 57. He organized the men's and boys' Cathedral choir many years ago and was also instrumental in organizing many other such choirs in the city.

In spite of a high temperature, in consequence of influenza, he was at his post at the organ during services shortly before his death.

He was trained in Manchester Cathedral, England, and was organist of Christ

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Church, New Haven, Conn., and St. Paul's Church, New York, prior to coming to Washington to be in charge of the Cathedral music. This was before the Cathedral was built, under Washington's first bishop, the Rt. Rev. Dr. Herbert L. Satterlee.

He is survived by his widow.

The funeral service was held in the Cathedral April 2d.

Bishop Freeman said of him, "He was an exemplar of the best things of character, a Christian gentleman, a great musician—and throughout his long tenure he had the unfailing confidence and affection of the entire Cathedral staff. His going from us is an irreparable loss."

West Virginia Clergy Hear Address on Forward Movement

CHARLESTON, W. Va.—An address on The Forward Movement was given before the Kanawha Clericus March 12th by the Rev. Walter F. Tunks, Akron, Ohio, member of the Forward Movement Commission. As an outcome of the conference Bishop Gravatt of West Virginia is to appoint a diocesan committee to act for the commission within the diocese until the annual council convenes in May. Dr. Tunks accepted the invitation to present an address on the Movement before the Council in Moundsville, W. Va., May 7th. A message declaring full support of the Movement was sent Bishop Hobson of Southern Ohio, head of the commission, by the Kanawha Clericus.

WHATEVER SEEMING calamity happens to you, if you thank and praise God for it, you turn it into a blessing. Could you therefore work miracles, you could not do more for yourself than by this thankful spirit.

—William Law.

Books Received

(All books noted in this column may be obtained from Morehouse Publishing Co., Milwaukee, Wis.)

ABINGDON PRESS, New York City:

Christ's Alternative to Communism. By E. Stanley Jones. \$2.00.

BURNS, OATES & WASHBOURNE, London, England:

The Complete Works of St. John of the Cross. Vol. II. Translated by E. Allison Peers. 15 shillings. \$6.00.

F. S. CROFTS & CO., New York City:

A History of Musical Thought. By Donald N. Ferguson. \$5.00.

HARR WAGNER PUBLISHING COMPANY, San Francisco, Calif.:

The Mission Bells of California. By Marie T. Walsh. Illustrated. \$4.00.

THE MACMILLAN COMPANY, New York City:

Everyman's Garden. By Max Schling. Illustrated. \$2.00.

A Few Foolish Ones. By Gladys Hasty Carroll. \$2.50.

A Layman's View of History. By Henry Osborn Taylor. \$1.50.

Minions of the Moon. By Eden Phillpotts. \$2.50.
Time Out of Mind. By Rachel Field. \$2.50.

MINTON, BALCH & COMPANY, New York City:

Letters to Saint Francis and His Friars. By Helen Walker Homan. \$2.50.

OXFORD UNIVERSITY PRESS, New York City:

The Letters of Gerald Manley Hopkins. Edited by C. Collier Abbott. 2 vols. \$10.00.

THE VIKING PRESS, New York City:
A Man Called Cervantes. By Bruno Frank. \$2.50.

WELLS GARDNER, DARTON & CO., LTD., London, England:

The Truth of Christianity. By W. H. Turton. Revised Edition. 2 shillings.

WINCHELL-THOMAS CO., Boston, Mass.
Maimonides. By J. Munz. Translated by Henry T. Schnittkind. \$1.50.

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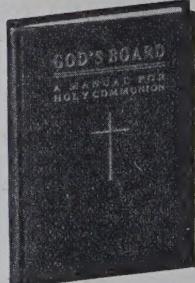
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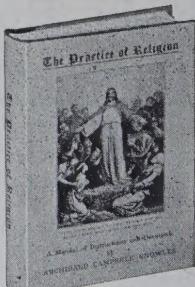
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